

# The Christian Statesman

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## The Outlook

Some of the lessons looming large in connection with the present war are:—that nations are accountable to God, and that they as well as men must keep the ten commandments;—that nations are also accountable to the judgment of humanity, and cannot afford to disregard enlightened public opinion;—that war is not a biological, or historical, or any other kind of a necessity;—that war in itself is not glory, but is hideous, useless, and wicked;—that preparation for war does not ensure peace;—that obligations of international philanthropy rest upon nations that have much, or more than those that have little or are in want; /that peace does not rest on treaties, or kingly intermarriage, or commercial relations, or ecclesiastical similarity, or religious profession, but on the basis of eternal righteousness and of national obedience to the unchanging law of God.



Frank Crane in a recent number of the Outlook presents a brief, vigorous, and pointed discussion on "Christianity and War" in answer to a previous article on the same subject in the same journal. He gives a number of arguments "Why an intelligent, twentieth-century, democratic Christian should refuse to go to

war." Some of these arguments or statements are as follows:—The commandment not to kill is binding not only upon individuals, but upon organizations; all war is due to the stupidity or to the malfeasance of rulers; rulers profit by war, the people never; war is the greatest conceivable crime, carrying with it every form of violence, inhumanity, and deviltry; war is sustained by patriotism, but world feeling should be given the preference over national; there is no patriotism in Jesus, for he is a cosmopolitan; right and justice cannot come from the arbitrament of arms; the opposite to war is not peace but law, and there should be some sort of world-government, an international court, and an international armed force to enforce its decrees; we should talk not of defense, but of co-operation with other nations to secure federation; we should follow Kant's "Categorical imperative," and act in the way we would wish all men everywhere to act; that the nation that will disarm will be unconquerable; and that amazing hypocrisy is shown in this present war in the prayers of various rulers for Christ's blessing upon their arms, for Christ's teaching and example mean exactly the opposite of war.

There is considerable truth in these statements of this well known writer on this important and opportune theme, but there is considerable here that is not accurate and true. The divine



law does rest upon organizations and nations as well as upon individuals. Wickedness or ignorance is always connected with war, for one side at least is in the wrong. Rulers have much more to do in bringing war than the common people have. War is a monstrous iniquity always,—for the wrong side. The patriot is not so high as the cosmopolitan. Jesus was for humanity, not for a race or nation. The mere results of war do not prove which side was right. There should be some sort of world government, and an international armed force. We certainly should act as we desire other men to act. And there must be a great deal of hypocrisy or delusion among the fighting rulers in the present hour.

But, however Mr. Crane would interpret and apply his statements, it is not correct that the command not to kill is binding on individual and organizations in all circumstances. There is the clearly established and time-honored right of self defense. And the nation in a justifiable war, or in the execution of criminals, is not committing murder. It is only the nation which is in the wrong that violates the sixth commandment in war. Also the nation has the right to take life in circumstances where the individual has not. People, as well as princes, have profited by war. Notwithstanding the awfulness of war the human race has been benefitted in countless instances and ways in the results of war. No lesson of history is plainer. War is not the greatest conceivable crime for the nation that fights on the side of righteousness and humanity. There may exist a solemn obligation to undertake war. Right and justice have resulted again and again from the arbitrament of war. The writer sug-

gests an international court and an "international armed force to enforce its decrees," and the Editors of the Outlook in a footnote aptly assert that this "would be war." How would an armed force enforce its decrees without war? Kant's categorical imperative, or the golden rule, never for the shadow of a moment requires us to yield supinely to the ravager of our home or the assassin who seeks our life. And this applies to national as well as individual matters. Christianity may require war, though it is the exception when it does; and Christianity when applied on both sides will always and everywhere prevent war.



Continuing the above subject, it is well to reflect that there is some danger, through our horror of the present conflict, of misinterpreting the meaning of war, and of pushing the doctrine of non-re-

**Is War Wrong?** sistance to an absurd extremity. It is not wholly true, as intimated before, that war is a great crime, and that all war is due to the stupidity or sinfulness of rulers; nor would it be always heroic and right for a man in case of war with another nation to stand against a wall and be shot rather than shoot a citizen of another country. War in itself is evil. It has often been carried on by the greed or arrogance of rulers. It may be the duty of the citizen to refuse to engage in war. And when Christianity controls the whole situation there can be no war. But that war is sinful does not mean that war is always sinful for both parties engaged. Peace may be more sinful than war. Even aggressive warfare may be necessary and righteous. Did Joshua sin in driving out the Canaanites at the



command of God? Did Gideon sin when he routed the great host of invading Midianites? Did David do wrong when he overthrew Goliath? William of Orange was right when he brought about the Revolution in 1688. Our forefathers were right in resisting British oppression and founding this great nation. Our fathers and brothers were right when they invaded the South in the civil war, and brought an end to American slavery, and preserved the union. Our nation did right when it freed Cuba from Spain's oppression. Let us not glorify war. Stripped of its trappings it is terrible and cruel, but righteousness has come from war, and there can be righteousness on the part of those who engage in war.



One of the most important lessons of the present war is that preparation for war does not secure peace. Preparation in the present instance was one of the most potent influences to precipitate war.

**Armed  
Peace  
Insufficient**

When the train of gunpowder is laid it takes but a spark to explode it. The man who walks about with a chip on his shoulder will find some one to knock it off. He who carries a loaded weapon will more likely get into trouble. It is true that as long as human nature remains as it is, and rulers and governments continue in considerable degree regardless of the divine law for nations, there will need to be some provision for defense. The time has not come for beating all swords into plowshares and all spears into pruning hooks. But the hour certainly has come for less national armament among nations in general, and for such international agreements on the basis of humanity and righteous-

ness as will insure mutual protection and opportunity for development. It is encouraging in this connection to observe in the daily press arguments against great military preparation and the foolishness of armed peace. In an editorial entitled "Another Armed Peace," the Boston Globe remarks:

In America many talk of military preparations and the creation of great armaments. In England, according to James Bryce, only one horror exceeds the horror of the war—it is fear of another armed peace. Whatever the immediate causes of this war, the conflict was the inevitable result of an armed peace costing \$3,000,000,000 a year to maintain. Armed peace piled up the war clouds and ground out the lifeblood of the poor. The war is merely killing them. If we go back to armed peace all its evils will be increased. Every man who labors will have to carry a soldier on his back. And we shall not have peace, but more war. More war will end in a huge revolution to end war. The world will be reduced to chaos. James Bryce is not merely an emotional pacifist. He is a statesman and student of government. He says: "Deliver us from another armed peace." World peace or chaos.

The Boston Post also remarks editorially, under the caption, "Why They Trust Us," concerning the military regulations between our own country and Canada:

Canadian military officials have decided that there is no need of "guarding the boundary between the United States and Canada." No greater tribute to the power and strength of peace and good will could have been recorded. How strange it must seem to the other nations of the world that the United States, one of the most powerful, should rely on mutual trust and reciprocal confidences as its great system of fortifications to protect a boundary of more than 4000 miles. As a contrast, picture both sides of this long



boundary bristling with so-called "impregnable" fortifications and manned by thousands of armed men trained to suspicions and mistrust. The very presence of the elements of war is an incentive to hostile acts and an encouragement to make test of the relative strength of confronting great guns. Canada does not fear the United States because she knows that the greatest of civilized powers has peace and good will among her strongest precepts and also because Canada feels that Uncle Sam stands for justice and a square deal in all things.



The brotherhood of men is being definitely and practically manifested in the many efforts put forth to help stricken Belgium.

### Helping Belgium

The Hollanders, the English, and our own people are active in the relief of this little nation almost crushed in the pathway of war. The Senate at Buenos Aires also recently voted an appropriation of \$100,000 to aid the Belgian sufferers. Such cosmopolitan charity is an indication of the world's progress and a promise for the days to come. Our own country, while in no way responsible for the war or Belgium's condition, is, because of our freedom from strife, our great capital, our recent bountiful crops, and our Christian profession, under peculiar obligations to extend a helping hand; and relief is pouring in from our country, and will need to continue. It matters not, just now, who is responsible for these conditions. The need exists, and this is the cause of God and humanity. The Saturday Evening Post in a recent editorial remarks under the heading, 'The Belgian Case':

As a general rule the dependent poor are the least capable and least productive members of the community. It may not be their fault and very often is not. Lack of education, poor en-

vironment, poor health, and like causes, may be responsible. That, however, does not alter the fact. The dependent population in Belgium is largely composed of those who were quite competent to take care of themselves under normal and rational conditions. Send a twelve-inch shell through a man's shop, and insolvency is not attributable to his deficiencies. Kill his cows and trample his grain, and he will know want irrespective of his skill in agriculture. Poverty was imported into Belgium by wholesale and thrust on the population. That constitutes her claim to help from the United States.

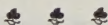
Our help in this hour of need is being appreciated, and will work out good international results. American Minister Henry Van Dyke at the Hague is quoted as saying that the spirit of generosity shown by the American people has been warmly appreciated in Holland and in Belgium. He says when he returned to the Hague on December 22 he found his garage filled to the brim with thirty-seven cases of clothing, blankets, etc., sent by the American Red Cross in the steamer Gorredijk, a splendid and most welcome gift. The work of the Commission for Relief in Belgium, into which he has made some careful investigation, was apparently going on well when he wrote. Large quantities of food stuffs were being sent from America through Rotterdam to the starving land. "The helpful spirit of generosity in our country is warmly appreciated here and in Belgium. I wish you could have seen and heard some of the expressions of gratitude on my little tour yesterday, and on my earlier tour through the refugee camps and the ruined cities in Belgium. It is enough for a man to say, 'I come from America,' to be received with friendly and thankful looks. The little



children smile and tears run down the old people's cheeks."

Holland is nobly aiding the people of her neighbor in this hour. While there is some anti-Belgian feeling in the Netherlands, and apparently some historic jealousy between these two small countries, Holland is putting forth heroic effort in behalf of the suffering Belgians. The Youth's Companion in the course of an editorial remarks concerning Holland's philanthropy:

In complete fulfillment of the Queen's promise at the opening of the States-General that Holland would gladly receive all the unfortunates who might seek refuge within its borders, the country has devoted itself wholeheartedly to housing and feeding the hundreds of thousands of refugees that have poured in upon it. In proportion to its resources, Holland is doing for Belgium forty times as much as even England is doing, and England is doing a great deal. Private persons, even working men, have opened their houses to as many refugees as the houses will hold. The rich have turned their country seats into hospitals. The government is aiding local authorities to meet the financial drain, and recently has not only lent ten thousand tons of wheat to the American Relief Commission in Belgium, but has refused all aid from America in its work of caring for the refugees in the Netherlands. The history of nations probably furnishes no parallel to this great and ungrudging service. The brave, persistent, highly gifted little nation has proved itself to be also great-hearted.



If fiery liquors are necessary anywhere, they would seem appropriate in a climate as cold as that of Iceland,

**Iceland** but we are told that  
**Gone Dry** Iceland has now joined  
the ranks of prohibi-  
tion communities. The  
Boston Daily Post calls attention to the

fact that the parliament of Iceland has made a law forbidding the sale of alcoholic liquors within its jurisdiction. The editor says: "While Iceland is a Danish Colony and subject to the authority of King Christian, its Parliament has control of local affairs, and the experiment now undertaken will undoubtedly be carried out without interference. It has significance more especially because of the recent autocratic edict making "dry" the great territory of the empire of Russia. So far this latter seems to have proved successful. Iceland with some 85,000 inhabitants, ought to be able to control the matter as effectively as has been done with the millions of vodka drinkers in Russia. It is not an affair of local option, however, but of national preference, and in this respect it may be instructive in its operation."

This action of the Iceland parliament is another most encouraging indication of the growth of temperance sentiment in the world. The ravages of strong drink are everywhere, and this remote island has reached the sound conclusion that the only proper governmental attitude to the saloon is that of suppression. It has no right to live. As to the difference between local option and national action, it ought to be evident that the latter is the only logical and successful method. Local option has done great good, may be advisable where nothing broader can be secured, and may lead in some cases to State prohibition. But the liquor traffic is a national disease which affects the whole body politic, and mere local effort will never bring a remedy. Even State prohibition is only local option in principle. Such questions as prohibition, divorce, and Sabbath legislation, competently as the



State may deal with them in certain phases, are not local but national problems, and for proper and complete adjustment would seem to demand the unity, authority, and universality of national treatment.



One of our exchanges tells us that every sailor on every ship that goes through the Panama Canal is to receive a Bible in his own language. The American Bible Society plans to put up in Balboa, at the Pacific entrance to the canal, a building to cost \$30,000, and will ship to Panama immediately 100,000 Bibles printed in 127 different languages. The new Bible house will be similar to the one conducted at Port Said on the Suez Canal, by the British and Foreign Bible Society. Such a plan is shrewd and strategic. It is missionary. It is statesmanlike. It is cosmopolitan. It suggests, as well as helps to bring, the day when the knowledge of God shall cover the earth as the waters cover the sea. It is a sowing beside all waters of the seed of the tree whose leaves are for the healing of the nations. The Bible is the hope of the world, and Panama is a meeting place for all the peoples of the earth.



A recent number of Collier's states that after fifteen months' study and investigation the Anti-Vice Committee of the Wisconsin Legislature reported that the greatest cause of commercialized vice is the use of intoxicating liquor, and that the wage question had no material relation to a girl's downfall. While the wage question has doubtless a considerably

### **The Basis of Morals**

more effective relation to impurity than the committee may believe, it is encouraging to have from such an authoritative source another item of testimony concerning the connection of intoxicating liquor with the great problem of prostitution. The wine cup is the instigator and promoter of all kinds of iniquity; but it is taking a vast deal of effort, and will require a great deal more, on the part of the reformer, and also on the part of the saloon itself, to bring the people to realize it and to act. The committee's recommendations, we are told, centre about the problem of boozeless amusements and recreation; and the remark is made, Give people a chance at a decent and interesting life, and the vast majority of them will be moral from choice. But this is banking too much on the inherent good in men. Environment has much to do with the development of character, and clean amusements and recreation are important to prevent wickedness and sordidness, and to give encouragement and hope; but such environment alone is wholly insufficient. It lacks the positive and higher element. Morality rests upon religion, true morality on the Christian religion; and public morality rests not only upon character in the individual, but upon Christian principles applied to public movements, institutions, and legislation.



That the world is literally becoming one vast whispering gallery was vividly illustrated on Monday evening, January 25, when direct telephone conversation was held between Boston and San Francisco, a distance of 3,500 miles, "the longest long-distance telephone service in the world." At

### **Speaking Across the Continent**



about half past eight o'clock Mayor Henry L. Higginson lifted the receiver from a telephone in a large room in the Telephone Building on Milk Street, Boston, and talked with Thomas A. Watson at San Francisco, the man who, on March 10, 1876, it is said, in Boston, at work with Prof. Alexander Graham Bell, heard the first words ever spoken through a telephone; and as they talked President Theodore N. Vail, of the American Telephone and Telegraph Company, who was indisposed, listened from a house on Jekyll Island, off the coast of Georgia, 1,200 miles from Boston.

The conversation began from Boston: "Hello. Is this San Francisco? O! Is that you, Mr. Watson?" And Mr. Watson replied: "Yes, I can hear you perfectly. How are you? That's good. I'm very well." Mr. Higginson then read a brief greeting to the people of San Francisco and California, and offered congratulations that the time had now arrived when the sound of the human voice reaches from the Atlantic to the Pacific. "I am especially fortunate in that it falls to me to exchange conversation with one who, before any one else in the world, heard words uttered by the electric speaking telephone." Mr. Watson said: "I will transmit your greeting and congratulations to the people of San Francisco and California. I am glad that the telephone engineers have made this marvelous achievement of transcontinental telephone while I am still alive." The mayor of Boston and the mayor of San Francisco talked, and others in Boston and San Francisco exchanged messages. The beginning of a transcontinental service was further emphasized by a conversation held the same day between Mr. Alexander Graham Bell, inventor of the tele-

phone, at New York City, and Mr. Watson at San Francisco; and President Wilson, at Washington, on the same date spoke directly to President Moore of the Panama-Pacific Exposition, in San Francisco. Mr. Bell's conversation with San Francisco is said to be the first time that the human voice has been carried by wire from ocean to ocean.

The greatness of this achievement can hardly be grasped by the human mind, and we are in danger of becoming blase because of the many wonderful inventions of our day. The fact that words uttered by the human voice in a room on the shores of New England, in a tone no louder than necessary to reach a friend in an adjoining room, can pass over the Alleghenies and the middle states, across the broad Mississippi Valley, accross the great Rocky Mountain barrier, and enter the office and the ear of a man at the Golden Gate is simply stupendous. It suggests possibilities for the unification, development, and uplifting of the world beyond conception.

Such developments mean immeasurably more than the advance of science and invention, through the acumen and persistence of the human mind, for the promotion of the social and commercial interests of the world. These things are a part of the providence of God, who has the welfare of his kingdom before him. The agencies of civilization are not the outcome of chance, or of evolution or of merely human effort, but are of God and are intended to be factors in his coming world-wide kingdom. They are now helping to advance his kingdom, though they are often also instruments of evil, but they will fully serve the cause of Christianity in the day of its universal triumph.



The printing press, and telegraph, and telephone were not made for Satan and wicked men. They were made not for error but for truth. And the telephone, which may one day speak around the world, will in the end be fully employed in the service of him whose name from the rising of the sun even unto the going down of the same shall be great among the Gentiles.



The Rev. Arthur M. Sherman of Hankow, China, recently made an important address before the Churchman's Club of Providence, on the War and China's Progress. Some of his interesting statements as quoted in the daily press are here given in substance. The war has sobered the Chinese people. The country is quieter to-day than it has been for many years. It is now having an opportunity to develop without foreign interference. If left to herself for a few years China may be strong enough to make Europe keep her hands off, and to develop another great republic in the family of nations. The early missionaries thought that if after a hundred years there would be a thousand Christian converts, it would be a miracle. To-day there are, outside the Roman Catholics, 400,000 Christian communicants. There are also 40,000 public schools, requiring 1,000,000 teachers. The Chinese are looking to our mission schools for models. Girls of ten and women of forty sit side by side studying the same books. Infanticide, foot-binding, and infant betrothals are disappearing before the light of the gospel. The prohibition of opium, which is being successfully carried out, is one of the greatest moral victories of all time. There

is much poverty, whole families living on four to five dollars a month. Yet there are great resources. There are great supplies of coal. The mineral wealth of China in gold, platinum, and other ores is unbounded. The Chinese are no longer granting concessions to foreign corporations, China is retaining her immense wealth to be used for herself. Railroads are unifying the nation. Newspapers, where there was not one twenty years ago, are now moulding public opinion. This great country stands on the verge of one of the greatest industrial, political, and probably religious eras the world has ever known.

Here is another voice that illustrates and emphasizes the fact that vast changes are taking place in China. Her awakening is one of the tremendous facts of recent years. Whether Yuan Shi Kai will retard the growth of civil liberty and reinforce, for a time, the influence of Confucianism, remains to be seen; but it is plain that China before long will take her stand among the nations of civilization, and her influence in the world will be great. How important that Christian missionaries, now active in China, shall present the social and national truths of God's Word, as well as those that concern individual life and salvation!

On the same occasion as that on which Mr. Sherman spoke Bishop Perry referred to American responsibility toward the world; and in our observing these words that he uttered, it is highly important to reflect that "corporate America" has just as clear a duty to China and the world as has the individual American. That American influence be all that it can and should be in the present hour of world-upheaval national righteousness and



philanthropy are essential as well as missionary enterprise and individual effort. Mr. Berry said:

Let us restate our responsibility. Instead of asking what the rest of the world is to give to America let us ask what the contribution of America has been or is to be to the rest of the world. American business men have shown themselves to be very poor sports. They have had their hands placed tightly on their pockets watching events with the thought only of themselves. Now the conscience of America is beginning to awake and we are asking ourselves how can we use our resources that Europe may benefit from them? How necessary it is to keep the ideals of the Christian religion and the purposes of mankind clear while Europe is forgetting. If that is true of America and Europe, how much truer is it of America and the East. It is not corporate America that is going to keep those ideals clear, those impulses alive, but individual America. It is to depend individually upon each one of you."



And still the column grows! There are now fifteen prohibition States, Alabama being the most recent to enter the list. The legislature of this State enacted a prohibitory law in 1909, but this was succeeded by local option in 1911. The sentiment in the State against the saloon is strong, for under local option fifty-five of sixty-seven counties in the State went dry; and recently the legislature, over the Governor's veto, enacted again a State-wide prohibitory law. The fifteen States are not yet all under prohibition, for in Virginia, Colorado, Washington, and Oregon, prohibition does not go into effect till 1916, and the Alabama law is not effective till July 1

of this year. The tide of battle may ebb and flow, but in the end the saloon will be driven out.



When the students of Princeton and Yale "voted against compulsory chapel," as they are reported recently to have done, this country was furnished with an example of "popular government" at its worst. When matters are referred to popular vote which have no business to be so referred, we may expect such results. As for the folly of such a reference, there are some parallels. One is found in the reference by Government to the people of a city, or of any other political unit, of the question as to whether base ball shall be played on the Sabbath. Another is found in a like reference of the question as to whether "putting the bottle" to one's neighbor by means of the saloon shall be licensed as a business.

It is clearly the duty of the governing powers of a great institution of learning, to stand definitely and immovably for the things necessary for the completest culture of manhood, and to offer these, not as things "elective," but as things "required," in the acquisition of the coveted "degree."

It is just as clearly the duty of civil government to stand for the things necessary to good citizenship and against the things prejudicial thereto, not evading the government's responsibility for such a "stand," nor imperiling the moral interests involved, by referring to the people for settlement questions that have already been settled by a Power above the people and the government.

J. A. H.

### Another Prohibition State



## Editorials

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### THE BIBLE IN PENAL INSTITUTIONS

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A news item appeared recently in Pittsburgh papers containing information to the effect that "preparations are being made to found, with headquarters in Pittsburgh, an organization to provide a Bible for every inmate of every penal institution in the United States."

Doubtless most right thinking people will regard this movement as praiseworthy and as calculated to promote both individual and public morality. No system of morals has yet been discovered or devised that can take the place of the system contained in the Bible. No book on Christian ethics, and no book of mere selections from the Bible has been or ever will be prepared that can be regarded as a substitute for the Bible itself.

But before the promoters of the movement just launched in the city of Pittsburgh proceed further in their efforts it might be well for them to stop and inquire what the States themselves regard as their duty and what they are actually doing to furnish criminals in penal institutions with Bibles.

It is something of a task to examine the statutes of each of the forty-eight States of the Union for the purpose of discovering what provision has been made for the moral and religious training of convicts, but we have gone through a number of them and tabulated the results. A few extracts from these statutes are here given.

In defining the duties of chaplains of penitentiaries the law of Illinois de-

clares that they "must furnish, at the expense of the State, a Bible to each convict."

The law of New York makes the same provision, but with the qualification, "if requested by such convict."

The law of Alabama provides that "The president of the board of inspectors, with the approval of the governor, must procure a sufficient number of Bibles and other religious and improving reading matter for the convicts, not to exceed in cost five hundred dollars in any one year, and it shall be the duty of the chaplain to distribute the same among the convicts."

In Tennessee the law declares that "Each convict shall be provided with a Bible, which he may be permitted to peruse in his cell, at such times as he is not required to perform prison labor."

The law of Michigan states that "It is the duty of the chaplain to furnish each convict at the expense of the State a Bible and Prayer-book of such version or kind as the convict may choose."

It is true that many of our States have no such statutes. No provision of this kind seems to be embodied in the statutes of Pennsylvania. The duties of the Inspectors of Penitentiaries are defined in the following terms: "They shall attend to the religious instruction of the prisoners, and procure a suitable person for this object who shall be the religious instructor of the prisoners. . . . It shall be the duty of the instructor to attend to the moral and religious instruction of the convicts in such manner as to make their confinement, as far as possible, the



means of their reformation, so that, when restored to their liberty, they may prove honest, industrious and useful members of society; and the inspectors and officers are enjoined to give every facility to the instructor, in such measure as he may think necessary to produce so desirable a result, not inconsistent with the rules and discipline of the prison."

With these and many similar provisions in the prison laws of the various States before us perhaps we may be permitted to indulge in a few reflections and to draw a few inferences.

It seems certain that the States of the Union feel that there is a certain obligation resting upon them to provide convicts with both moral and religious instruction and training. The mistake sometimes made by well-meaning people is that this whole responsibility rests upon the Church, or upon individuals in their ecclesiastical capacity. These people are wrong and the States are right.

Not only do the several States recognize their religious obligations toward convicts, but they also recognize the need of the Bible in fulfilling this obligation. It is the one book above all others which penitentiary laws mention as being of utility in reclaiming convicts.

While these laws make due allowance for denominational preferences of the prisoners, they assume that all men have a moral and religious nature and that they believe in some kind of a religion, and that their religious nature must be trained if they are to become useful members of society.

To accomplish the desirable ends here contemplated our States feel that they themselves should provide Bibles and chaplains at the public expense.

Why then should church people band themselves together to take out of the hands of the State this religious task which the State recognizes as its own?

There is doubtless need for an organization, or a movement among Christian citizens as citizens to see that the State does its duty by its convicts. But such an organization or movement should first make the acquaintance of the statute laws bearing on prison management. Where these laws are defective they should seek to have them amended so that every State in the Union may be led to acknowledge its religious duty towards the convicts. Where the laws are already good but not carried out, an effort should be made to see that those in charge perform the duties laid upon them by these laws.

But some one may inquire, Has the church as such no duty to perform towards the criminals in our penal institutions? Certainly it has. And the laws in most of our States make provision for churches of all denominations performing these duties. Ministers are allowed to visit them. They are permitted to perform the same service toward prisoners as they are toward those outside prison walls. While providing Bibles for convicts is a good work, it is not the hardest task that needs to be performed toward these unfortunates. By all means let us see that every convict in every State in the Union has a Bible. But let the States do this and let us see that the States do it. Then let us follow up this preliminary step with the actual teaching of the Word, not only by the regularly appointed chaplains, but also by other religious teachers. The chaplains need all the assistance



they are likely to get. But let us refrain from taking out of the hands of the State such religious duties as it now recognizes as resting upon it by reason of its own need of honest, upright citizens.

Since the Bible is recognized so generally as essential in the work of training men for good citizenship would it not be the part of wisdom to place it in all the schools of the land that prospective citizens may feel and profit by its wonderful influence before they become criminals?



### IS THE FOURTH COMMANDMENT ABOLISHED?

While looking for a book on personal work adapted to the needs of Christian workers in general and ministers of the gospel in particular, a comparatively recent work came into the writer's hands which is used in the Moody Bible Institute of Chicago, the author being one of the instructors in that school. There are some very excellent things in the book, and some others that may lead astray those who use it. For example, in the suggestions as to the proper method of dealing with Seventh Day Adventists, we find the following: "Show them that the Law (on tables of stone, clearly the so-called moral law) is done away." "Show them that the Sabbath obligation is expressly and plainly declared not to be binding upon the Christian." "Show them that the Sabbath is purely a Jewish institution and was never meant to be binding on the Christian." "Show them that every one of the Ten Commandments, except the fourth, referring to Sabbath observance, is reaffirmed in the New Testament."

In the comments which accompany these instructions the author maintains that the doing away with the old covenant has also done away with the law, but that the entire law with the exception of the fourth commandment was reenacted in the New Testament, so that the new covenant has as its basis not the Decalogue but nine only of its precepts, the fourth being omitted. In his effort to prove that the Sabbath is a purely Jewish institution the author refers to the law as given both in Exodus 20:1-17 and in Deuteronomy 5:12-15, and maintains that because certain reasons given have special reference to God's dealings with the Hebrews the law itself was meant for them alone.

In our judgment the position taken is unscriptural, and fraught with great danger to the cause of truth. Let us examine this position. The first contention is that the entire law was abrogated when the old covenant was abrogated, and that the law with the exception of the fourth commandment was reenacted. This is contrary to all sound principles as to the nature of the moral law. The only text quoted to prove the abrogation of the law is this: "If the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance: which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that



which remaineth is glorious." (II. Cor. 3:7-11).

The question which first meets us here is, what is it that was done away? The entire law, says our author, and then all of it except the fourth commandment was reenacted. But if it was reenacted it was not done away. The contradiction in these two positions ought to be sufficient to show that the notion that the law was done away is erroneous. That which was done away was what was established under Moses. Was the moral law first established under Moses? There are a few things about the moral law which need to be emphasized for the instruction of the people of this generation. Law in general is the expression of the will of the lawgiver. It is also the expression of his nature. What is known as the moral law is expressive of both the will and the nature of God. Moral law is given in two ways. First it is revealed in the very nature of God's moral creatures; second it is given by special enactment. The moral law was written on the hearts of our first parents in the day of their creation. The Sabbath is specially mentioned in connection with the finishing of the work of creation. It is said that God not only rested on the seventh day, but that he also blessed and hallowed it. How could a day be blessed? Only by connecting a blessing with the proper observance of it. This was done at the very beginning of the career of the human race, plainly showing that the Sabbath was intended for the race in general, and not for any portion of it to the exclusion of the rest. What then was done away when Christ came? Not the moral law, but the Mosaic covenant which was based on this law but included many things

of a purely ceremonial nature. The fact that in the announcement of the law to Israel reasons for keeping the fourth commandment are given which refer to events in their own national history does not prove that the law was given only for the Hebrews. It should be observed first of all that in the announcement of the Decalogue as recorded in Exodus the reasons annexed to the fourth commandment are not of this type at all, but go back to the work of creation and God's resting after the work was finished. It is only in the rehearsal of the laws by Moses in Deuteronomy that local and temporary reasons are given. (Deut. 5:15). The reasons for a law are no essential part of the law. There are some reasons why the whole human family should keep the fourth commandment. There were other additional reasons why the Hebrew people should have kept it. Moses gives these reasons. There are special reasons now why this commandment should be observed.

But what shall we say about the re-enacting in the New Testament of the whole moral law except the fourth precept? Simply this, that it was not done. Jesus said that he did not come to destroy the law, but to fulfill it. The only part of the law that was really abolished was the part known as the ceremonial law. The restatement of various precepts of the decalogue is not to be viewed as a reenactment. If it is, some of them were reenacted a number of times, which is absurd. Neither is it correct to say that there is nothing in the New Testament requiring the observance of the fourth commandment. It is not done by enjoining the observance of the Sabbath in so many words, but it is done nevertheless. Had the New Testament writers command-



ed the observance of the Sabbath day in specific terms they would have been understood to mean the observance of the first day of the week. What is the New Testament teaching as to Sabbath observance? First, it is plainly taught that the observance of the seventh day Sabbath is no longer binding. This is the plain meaning of the following words of Paul: "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of a Sabbath day." (Col. 2:16). As is well known Jewish Christians observed both the seventh and the first days of the week. There was no dispute among Christians at that time about observing the first day, but there was about observing the seventh. Paul declares that they were free to do as they pleased about it. Furthermore the New Testament shows by example that the first day of the week is to be observed as a day of rest and worship, and these things constitute the essence of Sabbath keeping. The texts are the following: John 20:19, 26, where the record is given of Jesus meeting with his disciples on the first day of the week; Acts 20:7 where the record is given of the disciples at Troas meeting to break bread on the first day of the week; I. Cor. 16:2 where Paul gives instructions about the collection on the first day of the week; Rev. 1:10 where John speaks of being in the Spirit on the Lord's day, a designation of the first day of the week which had already become common. To those who say that in this there is no specific command and who will not be satisfied with anything less, it is enough to say that the Sabbath was first given by example and not by specific command. It was fitting that the change from the

seventh to the first day of the week should be made in the same way.

Another thing made plain in the New Testament, but which ought to be clear even from a careful reading of fourth commandment itself, is that the precept does not fix the day of the week upon which the Sabbath is to be observed, but only the proportion of time to be kept holy. Six days shalt thou labor, but the seventh is the Sabbath. No matter when you begin to count, if you count six, the next is the seventh. And the term seventh day never became a specific name for the Sabbath, as will be seen from a careful study of the places where the expression is found.

It is unfortunate that in a great school where so many hundreds of young people assemble to receive instruction in methods of Christian work they should be taught such views of the Sabbath as will lead logically to the complete secularizing of the day.



### CHRIST BETRAYED IN CALIFORNIA

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A bill proposing an amendment to the constitution of California has been introduced into the legislature of that State concerning sectarian instruction and Bible readings in the public schools. It is here given entire that our readers may be able to judge for themselves as to its merits and demerits.

"No public money shall ever be appropriated for the support of any sectarian or denominational school, or any school not under the exclusive control of the officers of the public schools; nor shall any sectarian or denominational doctrine be taught, or instruction thereon be permitted, directly or in-



directly, in any of the public schools of this state; **provided**, that it shall be the duty of the governor of the state to appoint, by and with the consent of the senate, a commission consisting of three members, said commission to be selected one from the Protestant churches of this state, one from the Catholic church and one from the Jewish church. The members of said commission shall receive no compensation, other than reasonable traveling and other expenses incurred in the performance of their duties. The members of said commission shall be appointed by the governor on or before the first Monday in January, 1907, and shall hold office for a term of four years. It shall be the duty of the commission hereby created to compile from the Bible and New Testament, such selections therefrom as they may unanimously agree upon to be incorporated into a text-book for use in the public schools of this state. Said commission shall designate the manner in which said selections shall be taught, and no teacher in any public school of this state shall teach or read any other part of the Bible or New Testament other than that provided by said commission.

The books prepared by this commission shall be published free for use in the public schools in this state in the same manner as other school books are published."

There is a whole host of objections to this proposed amendment, some of which are here given.

The proposal to appoint a commission for the purpose contemplated is objectionable. Why is it necessary to create such a commission for such a purpose? There is no other sphere of life where it is ever contemplated. The Bible in its entirety is regarded as the standard of morals throughout this land, and as such has been read in our public schools from their very beginning. As a means of reclaiming criminals this book is placed in the hands of convicts in penal institutions from one

end of the land to the other. Why then should there be a commission appointed who are to spend four years in making selections from the Bible for use in the public schools? The very suggestion of such a commission places a stigma upon the Bible. It is equivalent to saying that some parts of it are not fit to be read in the public schools. It is foolish to reply that selections are made by a committee for Sabbath Schools. These latter selections are not made because of objection to any part of the Bible. No prohibition is placed upon the use of the entire sacred volume in the Sabbath Schools. The use of these selections is not mandatory. They are made for the purpose of getting the very heart and core of the entire Bible into the hearts and lives of the pupils and of doing this in a reasonable length of time. But such is not the purpose in the proposal to prepare selections for the public schools. On the face of it that purpose is to exclude large portions of the Bible and to make it unconstitutional to use them for any purpose in the school room.

But if it should seem wise to appoint a commission to prepare a book of selections from the Bible for use in the public schools, why appoint such a commission as that designated in the proposed amendment? Why should the three religious beliefs designated have representatives on the proposed commission and no others? Why should not the Mormons, the atheists, and the various heathen cults in California have each a representative on this commission? If a proposal is to be carried through which on the face of it is something less than Christian why not allow every shade of religious and irreligious opinion to have a voice

in the formulation of the plan? If there is to be a compromise made with the Jew why not with the atheist and the heathen? But if no compromise is intended why not make the commission thoroughly Christian? According to the terms proposed no selection can find a place in the proposed book except by the unanimous vote of the commission. Think for a moment what havoc this will make of the New Testament. The Jew will withhold his consent from every passage which presents Jesus as the Messiah and the Son of God. He will do the same with every passage that speaks of the crucifixion, resurrection, ascension and enthronement of Jesus. If all such texts are omitted what is left is not the New Testament, and the Jesus presented by such selections is not the Christ the Son of God. By this process Jesus is compelled to take a place in the ranks of mere men. His word has no authority. He is still in the grave. His teachings, life and death are no more to us than those of any other man. Christ is thus betrayed and crucified anew; the blood of his cross is esteemed an unholy thing and he is put to an open shame.

Has it come to this that the good people of California are to be asked to adopt a constitutional provision whereby Jesus Christ is betrayed with a kiss? Are they willing to accept fragments of those Scriptures in which he is enshrined but with the real Jesus eliminated? Have the garments of Jesus any virtue if the Christ himself is gone? Are the robes of a dead Christ of any value? Aside from the stigma thus placed upon our Lord, would there be any gain in having such a book of selections? It is generally agreed that merely having something that is found

in the Bible read in the schools is not the goal aimed at by advocates of Bible reading in these schools. They want such methods employed as will rear a generation of Christian citizens. Will the mutilated Bible, which after the mutilation ceases to be the Bible, accomplish this end? The value of the Scriptures for training in citizenship consists in these facts: their moral standard is perfect; it has divine authority back of it; they present Jesus Christ as the reigning King who administers the divine government of nations and of individuals; they present this same King as the final judge of all to whom we must give an account at the last day. So much of all this will be eliminated by the proposed plan that what remains will not accomplish the desired result and is not worth striving for.

But why labor for this amendment when there is another, vastly superior to it, before the California legislature? This other for substance declares that the Bible shall not be deemed a sectarian book, and shall not for that reason be excluded from the public schools; school boards and other officials having authority may require it to be read in the public schools of the state. This proposed amendment is not all that some of us desire, but it seems to meet the situation in California better than anything else that has any chance of adoption. The Attorney-general of that state declared against the use of the Bible in the public schools because he deemed it a sectarian book. This amendment squarely meets and nullifies that decision, but it does not make the use of the Bible compulsory. Yet it safeguards it from exclusion where the school officers are favorable to its use. With



this form of amendment before the California legislature why complicate matters and embarrass the committee on amendments by such a proposal as that now under review and criticism? It will be difficult to get anything of the nature of Bible reading in California. Christian citizens should not divide their forces. They should not favor a compromise by which Christ is betrayed. They ought to work for the best they can get provided it embodies no compromise.

This proposed form which provides for a commission to make selections from the Bible is in conflict with the agreement reached by the conference held in Pittsburgh November 30, 1914. That agreement was that there should be united effort to safeguard the Bible against exclusion from the schools in all the states where such safeguards do not now exist. In that conference the International Sunday School Association, the International Reform Bureau, the National Education Association and other associations were represented. There was unanimous agreement to stand for the entire Bible in the schools and not for a book of selections from the Bible. For any one who agreed to the plan then adopted to take up a work that aims at a mere book of selections, and that book subjected to the censorship of Jews so that nothing distinctively Christian can appear in its pages is a flagrant violation of the solemn agreement made to stand for the whole Bible. This statement is not of the nature of a charge or insinuation, but rather a warning.

Let the legislature and people of California ponder well what is involved in the proposed amendment before they commit themselves to it. No such

clause finds a place in any state constitution in the American Union. There are laws which are semi-Christian and some that are non-Christian, and some that are even anti-Christian. There are judicial decisions and opinions by school superintendents and attorneys-general, that may be similarly descriptive held in Pittsburgh November 30, 1914. That agreement was that there should be united effort to safeguard the Bible against exclusion from the schools in all the states where such safeguards do not now exist. In that conference the International Sunday School Association, the International Reform Bureau, the National Education Association and other associations were represented. There was unanimous agreement to stand for the entire Bible in the schools and not for a book of selections from the Bible. For any one who agreed to the plan then adopted to take up a work that aims at a mere book of selections, and that book subjected to the censorship of Jews so that nothing distinctively Christian can appear in its pages is a flagrant violation of the solemn agreement made to stand for the whole Bible. This statement is not of the nature of a charge or insinuation, but rather a warning.



Congressman R. P. Hobson plans to assemble the poll lists of all the States and to send a copy of his speech delivered in the House of Representatives on December 22, entitled "The Scientific Truth about Alcohol" into practically all the homes in America, about 16,000,000 in number. He plans to mail the speech direct from Washington to each individual, and to mail an individual standard letter to each, to insure attention to the speech. The expense involved will be about \$150,000. Will you contribute what you can to this fund?

## Special Articles

### THE SUNDAY NEWSPAPER

Ernest F. Acheson

The author of this article was for fourteen years a member of Congress from the Twenty-fourth district of Pennsylvania (Washington, Beaver and Lawrence counties). He was the editor for over thirty years of the Washington, Pa., Observer, the leading newspaper of Washington county and all that time refused to accept any liquor advertisements for insertion in the columns of that paper. The article here published was delivered as an address before an annual convention of the Pennsylvania Lord's Day Alliance.

Professor Lester F. Ward, of Brown university, whose estimate is generally accepted by geologists as approximately correct, fixes the age of the world at 72,000,000 years.

John Fiske, the historian, one of the most eminent authorities, gives good reasons for believing human beings to have existed for a half million years.

The mortality tables of all countries show that there are three generations in each century.

The estimated population of the earth for 1909, as revised by John Bartholomew, of Edinburg, is 1,520,150,000.

Basing their calculations upon these data scientists arrive at the conclusion that a total of seventy-two billion human beings have been born, of which number only about two per cent are alive today.

If we accept these figures and estimates as approximately correct we find that no less than 15,000 generations of men had lived upon the earth before the time of Moses.

Men learn truth by experience. God tells us His truth in the rocks which were thousands of years in forming and He reveals Himself through the experience of generations of men who are spread over the centuries like layers of rock.

I believe that the law given us by Moses in the ten commandments was the sum and essence and product of all human experience of the generations of men which had preceded him.

"Experience is perfected in the swift course of time." Bayard Taylor said: "To Truth's house there is a single door,

Which is Experience."

And the poet Tennyson sang:

"Men may rise on stepping-stones  
Of their deal selves to higher things."

Race and nations progress in like manner. And so through the experience of millions of men who had trod the earth before Moses ascended Mt. Sinai God revealed to him what was best for man.

When Christ said to the Pharisee "The Sabbath was made for man and not man for the Sabbath" he practically declared that the great blessing of the Day of Rest was given us because it was for our good.

The experience of mankind in every generation has proven the wisdom of thus setting aside one day in each week for rest for body and mind. The conditions of life today do not change the situation but on the contrary only emphasize the necessity for the strict observance of the command.

Wherever tests have been made it has been found that men who work



only six days in the week do more work and better work in the course of a year than those who work every day. This is true whether the work be physical or mental.

Horses and other work animals require the day of rest. It has been demonstrated in many factories that machinery will last longer when periodical shut-downs are observed.

While the Spanish war was in progress the government shops at Rock Island kept the men at work seven days in the week so as to meet the orders for uniforms and supplies. In a short time it was found that the output was not so large as when the employes had worked only six days per week. Immediately the old six day schedule was put into effect.

It being proven that the Sunday is necessary for man how can the publication of a newspaper on that day be justified? The world got along very well without the Sunday newspaper until the past half century. It came to us as a legacy of the terrible Civil war.

Prior to 1861 the New York Herald and Alta-Californian were the only Sunday newspapers in the United States. The Sunday newspaper gained a foothold only with the demand for news from the front when battles had been fought or were to be fought.

Its publication after the war was continued against the protest and contrary to the judgment of the greatest editors of that period. Among these was Horace Greeley. He combatted the claim that the work on the Sunday newspaper could be done before Sunday and the employes given that day for rest.

Greeley said "Six newspapers every week require six days of labor; seven

newspapers require seven days of labor." That argument is unanswerable. Greeley predicted that the Sunday newspaper would become the social demon of this country.

The publication of the Sunday newspaper can only be justified on the ground that it comes within the exception made by the law in the case of "works of necessity and mercy." No other argument can be recognized as sound.

If it be claimed as a necessity because some people may find it convenient to have a daily newspaper on Sunday then the Sunday shoe store and the Sunday drygoods store and the Sunday bank are necessities if they are a convenience to anyone on that day.

If convenience is construed to mean necessity will not the patrons of the bar be ready to certify that the Sunday saloon is a necessity and must not their reasoning be admitted to be sound?

That the Sunday newspaper is not a necessity is shown by the fact that other highly civilized countries do not have it. Several of the greatest daily newspapers in the world are printed in London but London has no Sunday newspaper.

A few years ago an American spent one million dollars in a vain effort to establish a Sunday newspaper in that mightiest city of the world. It proved to be a disastrous experiment. Public sentiment condemned it.

Canada has suppressed the Sunday newspaper. The Lord's Day Act of the Dominion provides that "It shall not be lawful for any person to bring into Canada for sale or distribution, or to sell or distribute within Canada on the Lord's Day, any foreign news-

paper or publication classified as a newspaper."

It will be noticed that this act prohibits the importation on any day, for the sale or distribution on the Lord's Day, as well as all sales and distribution on that day of foreign newspapers, or publications classified as newspapers, no matter on what day they are published. This applies to distribution by any method, in the mail or otherwise.

As the early editions of the Chicago Sunday newspapers can be purchased on Saturday evening at points 500 miles or more distant from that city the Canadian law effectually prevents their importation and sale either before Sunday or Sunday or after Sunday.

While the Sunday observance laws of Canada are somewhat complicated by reason of the fact that they are passed by the Dominion parliament while their enforcement is a matter for the provincial legislature, yet the report for the Methodist conferences says that the Lord's Day Act has "reduced the importation of the Sunday newspapers by over 75 per cent and practically abolished the Sunday sales and delivery of all newspapers."

We often speak of Spain with contempt and yet so far as the Sunday newspaper is concerned that country is ahead of us. Five years ago the Cortes passed a law to re-establish Sunday as a day of rest for all the people. That law forbids bull fights and the publication and sale of newspapers on Sunday. Has not the Sunday newspaper reached its proper level when it is classed with the degrading and brutalizing bull fight in a legal enactment?

It has not required an act of legislation to abolish the Sunday newspaper in other countries. Marseilles is the second city in France with a population of over 500,000. By voluntary agreement among the publishers the Sunday editions of the newspapers were discontinued for three months and the result was so satisfactory that the agreement was made permanent.

With proper effort it might be possible to bring about a similar agreement among the publishers of some of our American cities. Most of the matter contained in the Sunday newspapers is prepared several days beforehand. The part of it which is worth printing could be used in the Saturday edition just as easily as in the Sunday.

Some of the important dailies of the country which do not issue a Sunday edition, notably those of Boston, have a special Saturday edition which is filled with choice literary matter and is very attractive.

These Saturday editions usually have real merit while the Sunday newspaper is generally a mass of slush.

The Sunday newspaper frequently consists of from 40 to 50 pages and sometimes of 70 to 80 pages. An examination recently of the Sunday editions of the New York and Philadelphia newspapers showed that only one-third of one per cent or one three-hundredth part of their space was given to religious matter while thirteen times as much space was devoted to accounts of crime—murders, assaults, adulteries, thefts; twenty-five times as much to sports; thirteen times as much to theatricals; twenty-four times as much to fashion and social gossip.



Comparatively little genuine news could be found. Crimes and scandals had great display with glaring headlines; but the small amount of religious matter had to be searched for carefully in order to discover it.

And yet it is necessary to run special mail trains to haul such newspapers. During the last fiscal year the deficit in the postoffice department in the transmission of second class mail matter amounted to \$61,000,000. This was partly due to the cost of transporting Sunday newspapers. This deficit is made up by direct appropriation from the national treasury. In this way every taxpayer who is opposed to Sunday newspapers must help to pay for their support.

We must conclude that the Sunday newspaper is not a necessity and that for several reasons it should be suppressed. First, its publication is contrary to the law of God and the law of the state; second, it limits and curtails the right of thousands of men and boys who produce and distribute it to the one-day-a-week rest to which they are entitled, most of whom would welcome its abolition; third, the bulk of the matter thus disseminated is debasing, sensational, vitiating to the public taste and makes for moral degeneracy.

The great Evangelist, Dwight L. Moody, declared that "The single influence that tends most against evangelical religion is the Sabbath secular press."

In the contest to eliminate the Sunday newspapers we can count on the powerful support of organized labor. The American Federation of Labor strongly advocates the observance of Sunday as a day of rest and has adopted a resolution demanding Sun-

day not as a privilege, but as a right. The president of that body, Samuel Gompers, says: "The working man without Sunday is a white slave."

Dr. Theodore L. Cuyler showed the sophistry of the argument frequently used that the Sunday newspaper is made up before Sunday and the Monday newspaper on Sunday. It is the argument of greed which would never be willing to recognize any day of the week as one for sacred rest.

Dr. Cuyler said that if he were speaking of a collection of editors he would say: "Your Sabbath morning press is a cool, calculating, money-making scheme, the weighing out of so many pieces of silver against the great moral interests of the public."

The Sunday newspaper should go. Next to the licensed liquor traffic it is the greatest enemy of the church.



## RELIGION AND EDUCATION

or

**"What God Hath Joined Together, Let  
not Man Put Asunder."**

President Frederick W. Hinitt

One of the most familiar sayings of Christ is that commonly used in the marriage service, "What God hath joined together, let not man put asunder." These words express a far-reaching principle, for we must remember that man and woman joined together in the bonds of holy wedlock represent by no means the only union that has been ordained by God, and that the severing of this union is not the only relation established in society that is sundered at the expense of the individual and of social stability. God has established many necessary relationships in this world, and certainly

one of the most important is that which I desire to emphasize at this time, namely, the inseparable union of Religion and Education. God has joined these together and man puts them apart in the face of the divine ordinance and at the expense of the greatest interests and needs of civilization. I do not believe that this is too broad a statement to make, and am quite certain that it can be justified at the bar of experience and reason.

Briefly, let me state the problem as illustrated in the life of the institution with which I have until recently had the honor to be connected. In the year 1785, some of the good Presbyterian stock that crossed the mountains into Kentucky and settled around Danville determined that, as the highest expression of their social and religious life, they would establish a school. We may judge of the character of these pioneers by their high conception that next to the home and the church, the maintenance of the school was their most important duty. So we find that these splendid men and women organized this school in that early day, the first teacher being a Presbyterian minister. The establishment of this school was made possible by a grant of ten thousand acres of land by the legislature of Virginia. The school flourished at Danville, but Lexington being a larger town, in 1788, the school was moved to that place. There it came under adverse religious influence, and the men and women who had founded the school and looked to it for religious education withdrew their support, and in 1794 established another school named Kentucky Seminary at Pisgah, about eight miles from Lexington. Funds were provided from Kentucky and the East, among the contributors

being George Washington and John Adams, each of whom gave one hundred dollars. A few years later, the religious conditions at Lexington having improved, this academy was consolidated with the academy at Lexington under the name of Transylvania University. After some years, troubles again arose in the institution as an unfavorable type of religious influence came into ascendancy, and it was then that the Presbyterians of Kentucky sought a Charter from the Legislature for a college to be established at Danville as the direct descendant of this original enterprise and as the expression of their determination that education in Kentucky should be fostered under the influence of the Church of Jesus Christ. From the year 1819 when the Charter of Centre College was secured until this day, Centre College has continued in its work in that place as an institution of Christian learning, and has made a contribution to the life of the Church and of the State of no mean significance. Seventeen per cent of her graduates have entered the Christian ministry. Her Alumni include an illustrious group of men. The names of Breckenridge, Stevenson, Crittenden, Harlan and many others who might be mentioned, indicate somewhat of the quality of manhood that has gone from her halls into the life of the Church and the State.

But this is history and belongs to the past, and we are now told, with emphasis, that the time has gone when an institution of this type is any longer needed; that the civilization of the future may be safely confided to the influences of an education that is separated from the Church; that the real needs of modern life, the future of the



State, and of our American civilization may very well be entrusted to the care of a secularized system of education; in a word, that the day for the Christian College has passed away and that the day for the secular system of education has come. The problem, therefore, is a very clear cut problem, and may be fairly considered under the proposition, that God has joined together religion and education; that disaster awaits the nation that endeavors to further its system of instruction without the influence of religion, and in this Christian land of ours, we must say, without that influence, as centered in the person and power of Jesus Christ.

## I

The result of true education is the educated man. But what is an educated man? Many answers may be given to this question. For example, consider the common notion. An educated man is one who has been through the process of the schools; has had a suitable preparatory education, in due time has entered college, has earned his diploma by more or less consistent work and takes his place in the community, officially stamped with the hall mark of education. But, is he educated? That is not so clear. I do not vouch for the truth of the statement, but I saw in a recent daily paper, that, in one of the cities of the Pacific Coast, there is a labor union of dishwashers, that this union is composed of some three hundred members, and that one hundred of them are college graduates. Now, if this statement is not true, analogous cases could be cited so that we would scarcely be prepared to accept the statement that the possession of a college diploma is necessarily synonymous with the possession of an education. Sometimes, the man

of a special kind of scholarship is cited as the type, the man who in some department of literature or of science has gone far. But, a man might know thirteen different languages, yet never speak sensibly in one of them. Mere extent of information, we must agree, does not complete the ideal of the educated man. Allow me to venture a definition that satisfies my own mind. It is this. **The educated man is the man who is at home in the world.** This may seem, at first appearance, to be but a generality, yet I believe it contains the substance of the matter. Let us apply the principle and see if it does not suffice.

The man at home in the world is a truly educated man. How, then, does a man become at home in the world? My children have a bowl of gold-fish. I often look at these beautiful creatures as they swim about in their narrow environment. How perfect their adaptations! How marvelously graceful their movements! How completely do they realize the conditions of life as prescribed to them. They solve their problem of life, and the solution is that of perfect adjustment to environment. Life is adjustment. Whether the gold-fish in the bowl of water, or man in the complex environment of modern life, the complete life is realized the more exactly man adjusts himself to that environment. The educated man is the man who has perfected his adjustments. And, we may add, any system of education stands or falls in the measure that it is efficient in enabling man to make the fundamental adjustments of life.

## II

What, then, are these necessary adjustments? There are at least three, the economic adjustment, the intel-

lectual adjustment, and the moral adjustment. All these must be brought to pass for a man to be at home in the world.

First, he must have effected an economic adjustment, for this world is a material world, and man is a material being. There is a physical basis of life which cannot be avoided. "If a man will not work, neither shall he eat."—A stern necessity confronts every man, with few exceptions, that forces him to get out into the business activities of life and to make a place for himself, to adjust himself to the demands of industrial, of commercial or of professional life, and to realize therein the possibilities of his nature, and, as we sometimes express it in the vernacular, "to make good" as an economic unit of society. The man who does not make good in some such way is the man who helps to swell the story of human impotency and failure. I met a man on the Campus one morning who said, "Can you tell me where I can get some breakfast?" He tried to explain to me why he was seeking a breakfast that he had not earned and did not propose to earn, and assured me that it was because he had the misfortune to have a cork leg. The reason was scarcely convincing, for I remembered that I had seen men make their economic adjustment under terms of much greater disability than this. He needed help, and he received help, but he was a man who had failed because he had not made this fundamental adjustment. This, then, is one thing that education does, else it is a failure. I am in complete sympathy with the man who insists that our schools shall send our young men and women into life equipped to meet the economic conditions of this day, to do their work

in the world. The demand for vocational training, for practical results, for fitness to take up life's task and perform it is a good demand. It is not to be condemned as a mere materialistic symptom of the age. It is the expression of an educational ideal that, in its place, is as fine and sincere as any that the ages have discovered. The educational system must recognize it and make its contribution of efficient men and women trained to adapt themselves to useful service among the workers of this generation.

### III

But this is only one part of man's adjustments, and indeed, not the most important part, for it is ever true that "man does not live by bread alone," that the man who has made a complete adjustment of his life in terms of commercial or industrial or professional efficiency, has only realized one fraction of his life, if this is all that he has done. God has given to man capacities beyond those that are merely involved in the struggle for life, or place, or power. He has given to him an intelligence not limited in its reaches to the machine or the shop or the marketplace. The intellectual adjustment must be attained if the man is to be at home in the world. An acquaintance of mine, a successful business man, took up a book one day, turned over the leaves and finally made this remark, "This is very strange. I do not know how many books I have seen with this man's name at the end, 'F-i-n-i-s.' He must have written a lot of books." The incident is real and I mention it simply to illustrate the fact that one may be at home in the business world and yet have failed to make other and vitally necessary adjustments. If a man is to take possession of the world of



civilization and realize what it means, there must come to pass this intellectual adjustment, whereby the spirit of the ages enters into his. He must learn that there has come to him a priceless heritage of spiritual achievement, the work of "the masters of those who know," which after all, is of infinitely more importance than all our material goods. Prize as we may the summed up conquests and possessions of this present age, man's domination of matter by a thousand applications of science, yet is it true that the possession we ought to treasure above all others is the spiritual heritage of thought and aspiration that has come to us adown the generations, the prized endowment of every man who has made his intellectual adjustment to the world? The insight of a Plato, the spiritual struggles of an Augustine, the divine dreams of a Dante, the religious dynamic of a Luther, the world-wisdom of a Goethe, the generative ideas of the thinkers of the ages, of poets, statesmen, philosophers, dreamers and doers, "royal and magnificent anchorites of the spirit," these are the supreme possessions of the human race, here is a range of value without which life to-day is poor indeed. No clatter of mechanical practicality can drown the voice of the spirit. Therefore, a sound educational method continues to insist on these values, and our institutions of learning refuse to make a base surrender to the demand of such a crude utilitarianism. "Let us be practical!" it is urged, and we reply that there is a practicality which, while it "bakes no bread, gives to us God, freedom and immortality," and the college with its insistence on the broad view of human nature and destiny, its emphasis of the indissoluble relation of

culture and life, provides the means toward man's second necessary adjustment, whereby he becomes at home in the world of the spirit.

#### IV

But education means more than efficiency plus intellectual breadth. In this state there is a great prison house where hundreds of men have been gathered in a hideous segregation. Why has society said to these men that their liberty is forfeit? Why has life issued in such dismal failure for these unfortunates? Most of them are capable of a successful economic adjustment. Many of them possess minds quickened by training and broadened with intellectual interests. Their failure has been in the most fundamental adjustment of life, the moral adjustment, and therefore it is that they inhabit the prison house. How crucial this moral test is may be illustrated by the fact that in 1913, on the testimony of Bradstreet's Agency, eighty per cent of the business failures in the United States and Canada were due to the personal shortcomings of those who failed, in other words, to a lack of character running through the scale of defects from incapacity to positive fraud. Moral fitness! It is the final test of a man. His economic worth is conditioned by it, for the value of technical ability depends on the good will, the moral attitude of the man who uses it. The most skilled engineer who ever drove a locomotive engine is a menace to his employers and to his fellow man unless conscience rules in his life. The physical equipment of a railroad is of small importance as compared with the moral equipment of the men who use it. The intelligence of the man expert in finance is of little worth save as it is coupled with a character rooted in

righteousness. A man's value to society is, above all else, his moral value. The moral adjustment is, therefore, the supreme achievement of education whereby man completes his life's adjustment. And education, as a process, must have as its end, the making of this adjustment, and its success or failure can be finally determined in the measure that it produces moral results, the man with the completely fashioned will.

But, we must ask, "Can morals be taught?" We know that technical skill can be imparted, that languages, science, philosophy and mathematics can be taught, that a student can be instructed in their content, their formulae and their laws. But morality is not a formula to be learned, it is a life to be lived, and is therefore not a mere branch of instruction. Moral results are a reaction of the whole personality, they are vital in their character, and can be produced by no mere mechanism of instruction. Moral precepts deduced by the keenest metaphysical method leave one cold and unmoved. Apostrophes to duty seem but a form of words, even a "categorical imperative" stated with the moral enthusiasm of a Kant fails to enkindle the imagination. Not until we pass from the mechanical to the vital method, not until we replace the cold concepts of orthodox morality with the vivid and impassioned experience of faith, hope and love do we get within the range of spiritual results. And this, when achieved, is no mere morality, it is religion, morality touched by a divine fire; no mere outward conformity to rules of conduct, but the expression of an inner life begotten of God. The educators of ancient Rome understood this truth. The end of education, as they conceived it, was

the production of the virtuous citizen, trained in the ideals of duty and justice. To this end, the heroes of old Rome were brought vividly before the mind of the Roman boy that his soul might be warmed by great examples of sobriety, honesty, prudence and fortitude. Plutarch's Lives were lectures on education. No mere mechanical instruction in rigid dogma, naught but the impact of personality upon personality could suffice to kindle the ardent flame of a life truly devoted to the Roman State. Religion and education were one. The highest sanctions of life were religious, and the character of the educated citizen was formed by a morality organized and permeated by their religion as revealed in personality. To translate this principle into terms of the present is simple. The dynamic factor of religious education to-day is a person, the historic Christ, the supreme Educator. His presence energizes and glorifies man in the realizing of his latent possibilities, in the unfolding of his powers, in the organizing of life's relationships through the force of a personality divine, yet bone of our bone and flesh of our flesh, through whom, as we become citizens of the world, we attain the final adjustment. **The educated man is, therefore, the religious man and can be none other.** Education is complete only as it culminates in this spiritual synthesis. Rooted deep in human nature and its needs is the fact that education apart from religion involves a fatal divorce, an unnatural sundering of a divinely appointed unity. For us, education, if it be true to a full adjustment in terms of the Christian religion, must result in the production of lives of the Christ type, trained, instructed and consecrated to the realization of the Kingdom of



God on earth. And to think of education to-day in terms, other than the recognition of Christ as the source of spiritual life, the generator and the support of life's ideals, the revealer of God and the redeemer of man, is to destroy the foundations of our civilization and to become apostate to the living hope of the ages.

## V

What then shall we say of a system of education which, when it goes beyond the utilities of life and proposes moral results, separates itself, avowedly, from religion, the power by which alone such results can be secured? What answer shall we make to the claims of a secularized education, save that its efficiency in making a man at home in the world is limited to the production of technical skill, or intellectual brilliancy and that, as such, it is partial? More than this, since it abjures the very means by which alone the completed adjustment can be obtained, must it not be said that it contains within itself the elements of destruction for the individual life, for social progress, and for national blessedness? A public school system that knows not God, a university system with the ideal and purpose of a purely secular efficiency is untrue to a sound pedagogy, and flouts the principles of the greatest prophets of education of ancient or modern times.

Judged by these principles, what is the weight of the statement that the need for the Christian college has passed away and that the day of the secular system has come to stay? The answer has been given. And what shall be said of the Protestant Church in the presence of the fact that universal education, the child of the Re-

formation, one of the first and most blessed fruits of religious liberty, the legacy of Melancthon, "the Preceptor of Germany," has been so largely sterilized of its religious impulse and aims in the United States? For my part, I count it the shame and reproach of American Protestantism that it has been unfaithful to the spirit of the Reformation in allowing this fatal divorce of religion and education to come to pass. No more imperative duty confronts the Church to-day than the ending of this schism, and no problem of greater moment arrests the statesmen of the Church than the breaking down of the artificial barriers that have been raised between the school system and the Church life of our country. It is not merely a question of the Bible in the schools, it goes far deeper than that. It involves the education of the Church in the fundamental principles that underlie the present situation, for Christian education with most of our people to-day may mean any one of half a dozen small things, but no one great thing. It means a larger type of thinking on the part of leaders in educational perspective that will reveal more than the problem of an institution, or of a locality, or of any special interest, that will set before us in due proportion the program of Christian education as more than denominational, more than inter-denominational in character and bearing, as being of the essence of human development, of national stability, and social progress. And because of this fundamental unity of education and religion, transgressed by the aggressive secularization of our educational system, because of the need of the reconstruction of thought as to the whole problem, within and without the

Church, never did the Christian educator, or the Christian College have a more commanding position for service than to-day, nor a larger place to fill in the promoting of our Christian civilization. May God give to us, "for such a time as this," great men who shall furnish a great leadership in the reunion of religion and education in the spirit of the great Educator, Jesus Christ, and a larger, truer vision of the fundamental necessity of religion to education on the part of Christian men and women, who live and labor in the faith of the coming of the Kingdom of God on earth!

Washington and Jefferson College,  
Washington, Pa.



## TO THE LAW AND TO THE TESTIMONY

Mrs. J. M. Morrow

(The Christian Statesman prints the following article because of its clarity of view on a great subject. We cannot assume, however, that the Constitutional lawyers at Washington will agree with Mrs. Morrow's view; nor can we admit that it is the Presidential prerogative and duty to make proclamation take the place of laws which the People, through their legislatures, should enact.—Ed. Christian Statesman.)

As is well known, President Lincoln issued the Emancipation Proclamation on January 1st, 1863, thus conferring freedom upon every slave in the United States. Up to this time a part of the United States was free from slavery, according to law. In others of the States slaves were held in bondage according to law. Yet as above stated, the President issued, in accordance with the National Constitution, the

proclamation of freedom to all slaves in any and every State of the Union.

After the issuance of the proclamation, steps were taken to incorporate this declaration of freedom in the National Constitution; yet, although practically every government official had been elected on the platform of this constitutional amendment, it took exactly three years (lacking thirteen days) to get this amendment incorporated in our National Constitution, December 18, 1865.

A similar, say rather an identical, condition exists today. The Constitution of the United States grants no warrant for the manufacture and sale of intoxicating liquors. True, manufacture and sale is permitted in some of the States. In other States it is strictly prohibited. Therefore, the position of our government in the slavery traffic up to January 1st, 1863, corresponded to its position in the liquor traffic of today.

In the former crisis, President Lincoln prepared the way of the Lord by issuing the Emancipation Proclamation, which proclamation was **followed**, not **preceded** by a National Constitutional Amendment.

Let us profit by the wisdom, the experience, the decision of Abraham Lincoln, whose statesmanship ranks as high, possibly exceeding that of the first statesman of the world.

A victim of slavery could, and hosts of them did, pass from their hopeless earthly condition into eternal glory. And a slave owner **could reach** heaven, though it must be admitted that his Christian life was trammelled by his ownership of human flesh.

Yet, according to the word of God, what of the future state of the drinker, or of the seller of intoxicants! There-



fore the liberator of this latter class has the greater privilege and an opportunity to manifest a higher degree of statesmanship than had Abraham Lincoln.

In view of the above indisputable historical facts and in view of present history-making conditions, Therefore **RESOLVED**,

That we, the people, the churches, W. C. T. U., the Y. M. C. A., etc., do hereby respectfully petition our honorable President of the United States, Woodrow Wilson, to exercise the same presidential authority as did Abraham Lincoln and proclaim that the manufacture and sale of intoxicating liquors for beverages, is and shall forever be prohibited in these United States.

#### NOTE:

It is objected that the Emancipation Proclamation differs from the proposed prohibition proclamation inasmuch as the former was a "War Measure" and this is a time of peace—for which mercy the Lord be thanked. And why should not this time of peace be strengthened, confirmed, perpetuated and ratified by our Heavenly Father if we at once and forever break the bonds of eternal destruction now imposed on this nation for revenue only?

Here is a riddle:—A proposed measure pronouncing for obedience to the law of God and man, beneficent in its nature, bringing peace and prosperity in its train, is unacceptable as a "War Measure" because forsooth, "this is a time of peace." Another "War Measure" which breaks every command of the Decalogue was enacted by our government fifty-two years ago, the revenue therefrom demanded and still accepted, to pay the war debt, the war itself having closed forty-nine years ago. Which?

Who is responsible for the continuation of the traffic? The saloon has bought, and continues to buy, license to sell intoxicating liquors, paying hard cash therefor.

But what is to be said of a Christian government which today receives revenue from a traffic licensed fifty-two years ago to pay the "debt" of a "war" that ended forty-nine years ago?

The Treasury Department, Washington, D. C., is authority for the statement that the Civil War debt is still unpaid.

Every nation of those now at war in Europe has been demanding and receiving revenue from drink—some of them for hundreds of years. Grandly has Russia, in twenty-four hours, renounced now and forever this maranatha. France forbids the use of absinthe and other intoxicants by her soldiers. England also.

Governor Goethals has pronounced the Panama Canal Dry. Heathen China, having by clear grit ended revenue in her country, is apparently the peaceful nation on that side of the earth.

Orange, Calif.



In a recent lecture, delivered in this city, the speaker took the position that Abraham Lincoln was not a Christian. Bishop Thomas C. Carter, of Chattanooga, Tenn., speaking under the auspices of the National Reform Association, in an address delivered in the Second Presbyterian church, Pittsburgh, February 16, branded these statements as untruthful. Speaking before a large audience, in a masterful way he proved in a convincing manner that Abraham Lincoln was not only a man of strong faith in the efficacy of prayer but also in the Bible as the inspired word of God and that he made it his habit of life to read it daily.

## Book Review

### A STARTLING BOOK

From the beginning the Mormons have boasted that they are a peculiar people; and indeed it is true. In no other part of the United States than from the Mormon Kingdom could come such a book as the one recently issued by the Hon. R. N. Baskin, former Chief Justice of the Supreme Court of Utah. From no other community could such amazing facts be gleaned; in no other community could such facts exist under the approval of an assumed religion; and in no other community would a man of Mr. Baskin's dignity and prominence be compelled to exercise personal guard over his publication to see that it should not be smothered. The book is called "Reminiscences of Early Utah." It opens with this paragraph of its preface:

"The glaringly false statements in Whitney's History of Utah respecting the nature and effect of certain occurrences which have in great part gone to make up the history of the State, together with his malignment of the motives of myself and other Gentiles who in the past opposed the peculiar theocratic and anti-American system established and maintained in Utah while it was a Territory by the high priesthood of the Mormon church, are the reasons for the writing of these Reminiscences of my connection with the conflict waged for many years between Mormons and Gentiles. I can vouch for the accuracy of the statements of the facts here given; but whether my observations of the significance of these facts are warranted, the unbiased reader himself must judge."

To appreciate the importance of the opening sentence our readers must know that Whitney's History of Utah is the one issued by the approval of the Mormon Kingdom and that it received the support of the civil government within the Mormon Kingdom. Here we have at once exposed the character of Mormon utterance. It consists of "glaringly false statements."

Justice Baskin presents more than conflict between Mormonism and the Republic. Also he presents a record reminiscences. He gives to us with all a lawyer's skill a history of the local conflict between Mormonism and the Republic. Also he presents a record of the treasonable oaths, prayers and obligations which characterize the Mormon Kingdom's purpose. He makes these things more clear than any other writer on this subject. As a specimen of the utterances of disloyalty so frequent in Mormondom, Justice Baskin quotes the following from the Mormon official report of the prayer delivered by Apostle Wilford Woodruff (who afterwards was the chief prophet of the church) at the time of the dedication of one of the temples:

"And we pray Thee our Father in Heaven, in the name of Jesus Christ, if it be consistent with Thy will, that Thy servant Brigham may stand in the flesh to behold the nation which now occupies the land upon which Thou, Lord, hast said the Zion of God shall stand in the latter days; that nation which shed the blood of the saints and prophets which cry unto God day and night for vengeance; that nation whose sins, wickedness and abominations are ascending up before God and the Heavenly Host which causes all eternity to be pained, and the Heavens to weep like falling rain; Yea, O Lord, that he may live to see that nation, if it will not repent, broken in pieces like a potter's vessel and swept from the earth with a besom of destruction as were the Jaredites and Nephites, that the land of Zion may cease to groan under the wickedness and abominations of men."

The book is a veritable storehouse of unusual information. In collecting it and preserving it Justice Baskin has done a great service to his country. No one who reads it can doubt the inherent character of the Mormon Kingdom; and no one can doubt the irrepressible conflict which exists between Mormonism and democracy. The book can be obtained from the



Shepard Book Company, Salt Lake City, Utah. Price postpaid, \$2.15.



A number of books have accumulated on our table, and lack of time and space forbids their being given as much attention as they deserve. The first we notice is an outline study of the Book of Revelation by James Allen Geissinger, pastor of the University Methodist Episcopal church, Los Angeles, California. The work is entitled "Heart Problems and World Issues," and is an attractive volume of 243 pages, printed in such large, clear type as to make it delightfully easy for the eye of the reader. The author does not claim for his work a place among the commentaries on the Book of Revelation, but calls it rather a popular interpretation of the Book with the purpose of setting forth its deeper spiritual import. Primarily, he says, the Book is a book of the heart, for the heart. He believes, and in our opinion rightly, that the church will overcome the world. "Too much emphasis cannot be laid upon the point that the Seer above all things else sought to make the church see that Christ was present with His church and that He would prevail." He does not accept the premillennial view. Later on in his work he remarks: "I need not dwell longer upon my contention that neither in the twentieth chapter nor in the Book as a whole do we find support for the premillennial view of the Kingdom;" p. 189. The city coming down out of heaven is not primarily heaven, or the eternal world, but is the coming civilization which is to fill the earth, displacing the Empire of the Beast; but there is no violence in the interpretation which includes heaven, for it is closely akin to heaven. But these somewhat isolated references to this interesting work may not be sufficient to represent rightly its whole trend. Whatever view is held as to the meaning of Revelation in general, it will help the reader to peruse this well-written book. The book is a selection of studies given before the Maclay School of Theology of the University of Southern Cali-

fornia, and is for sale by the Methodist Book Concern, 150 Fifth Avenue, New York. Price one dollar net.

We have before us four books on Mormonism, three of these by Charles A. Shook. This is certainly an opportune theme, and one on which the American people do well to be informed. One of Mr. Shook's books is "Cumorah Revisited," and is an examination of the Book of Mormon and the claims of the Mormons from the view point of American archaeology and ethnology. The author has special qualifications for his work in the fact that he was reared a Mormon, his parents, when he was four years of age, becoming members of the Reorganized Church of Jesus Christ of Latter Day Saints. He was baptized into that church December 12, 1894, when eighteen years of age, but not long after united with the Advent Christian Church of Buchanan, Mich., and still later he identified with the Christian church. It is claimed that Mr. Shook put fifteen years upon his researches, and that so effective has been his work that a number of Mormons who have read his books have left the Mormon faith, and that many others have admitted the strength of his arguments. In this book, it is said, every archaeological and ethnological argument that the Mormons have advanced has been fully refuted. The book is somewhat technical, contains a great deal of material, is well printed, contains a number of illustrations, and consists of 589 pages. Price, \$1.50. The other two books before us by Mr. Shook are "The True Origin of the Book of Mormon" (187 pages, price \$1.00) and "The True Origin of Mormon Polygamy" (213 pages, price, \$1.25). These works are published by the Standard Publishing Company of Cincinnati. Mr. Shook in the former of these two books maintains that the book of Mormon is the manuscript found by Solomon Spaulding and revamped by Smith, Rigdon, and Cowdery. In the latter book the author asserts that polygamy originated with Joseph Smith, the founder of the Mormon church. "It can no longer be

successfully maintained that Mormon polygamy was an after-thought, first conceived of and practiced at Nauvoo, for the facts that have leaked out all tend to show that it was one of the first principles of the Mormon faith that entered into Smith's mind;" p. 39. The fourth work is entitled "Mormonism Against Itself," by S. W. Trautman, a work of 321 pages, and issued also by the Standard Publishing Company of Cincinnati. Price, \$1.00. It discusses such themes as Mormonism, the Book of Mormon, the Witnesses for the Book, its translation, the Book of Mormon a modern production, the eth-

nology and philology of the Book, the Mormon Priesthood, the Book of Doctrine and Covenants, Was Joseph Smith a polygamist, etc. The student of Mormonism will find much material for consideration in these books.

"Centre Shots at Rome" is another work from the Standard Press by Dr. George P. Rutledge of the Broad Street Church of Christ, Columbus, Ohio. It contains 229 pages; price \$1.00. The topics treated are: Why preach against Rome? Popedom; the Priesthood; Auricular confession; Rome's bloody hands; Romanism and American institutions; the Remedy.

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## The National Reform Movement

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### THE MOHAMMEDAN MORMON KINGDOM

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#### AN ELDER'S EVASION

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The New York Sunday World, January 24, 1915, carries on its editorial page a lengthy communication from Elder Walter P. Monson, President of the Eastern States Mission of the Mormon Church. In this communication Mr. Monson conveys the idea that polygamy was established by his church for the sake of providing children to break the desert. Without any reference to the date or the geographical origin of the polygamous teaching and practice by his church, Mr. Monson uses these expressions:

These were people fighting it out with the desert for their survival.

Its (polygamy's) hall mark was the abundant family when every child was desperately needed for the job of desert-breaking the Mormons had to tackle.

The whole communication of Mr. Monson is like all the other recent

presentations on polygamy from the Mormon church or its authoritative representatives. It is evasive and false.

Polygamy did not originate with the Mormon church in Utah. The institution was founded by the original prophet Joseph Smith at Nauvoo, Illinois. Therefore its purpose was not to break the desolation of the desert. It was instituted in a community where men were more numerous than women; and where the great pioneer task had already been performed by men other than Mormons.

Its establishment made no claim of a social need. It was in obedience to an assumed revelation from Almighty God; and in that pretended revelation is no word concerning the material use to which polygamy was to be devoted.

Late as was the time of the promulgation of the doctrine of polygamy at Nauvoo, under the terms of that pretended revelation of July 12, 1843; the command was entirely too late to



cover, in advance, the practice. Verse 52, section 132 of the Mormon church Doctrine and Covenants (being the horrible revelation commanding the practice of polygamy) is as follows:

And let mine handmaid, Emma Smith, receive all those that have been given unto my servant Joseph, and who are virtuous and pure before me; and those who are not pure, and have said they were pure, shall be destroyed, saith the Lord God.

The tricky attempt of President Monson to give a sociological tinge to the institution of polygamy, to make it appear as a necessity for quickly peopling the desolate places, is one of the last manifestations of Mormon evasion and falsehood. Indeed it seems as if the truth is not in them.

But the contrast of historical facts and false excuses would be of little importance to students and commentators, if such contrast related solely to the past. Its chief significance to us is in its unmistakable indication that the Mormon system was created in fraud and still depends upon falsehood. As the Mormon church makes authoritative falsifications concerning the origin of polygamy, we are justified in assuming that the Mormon church is falsifying with regard to the present status of polygamy.



### ANTI-MORMON CRUSADE

On Monday, January 11th, Hon. Frank J. Cannon delivered an address, by request, before the ministers of Pittsburgh in the First Presbyterian Church. From his remarks we make the following brief quotations:

We insist that all churches shall have equal rights in this country.

We insist that the Mormon church shall have no more privileges than any other church in this country.

We insist that the temporal Mormon Kingdom shall cease to exist in this country.

There is an irrepressible conflict between Christianity and Mormonism. Both cannot be right, and the conflict will never be compromised. To merge Christianity into Mormonism is of course impossible; and Mormonism will never merge itself into Christianity while it is Mormonism, founded upon the false mission of a false prophet. All great moral causes must come to the church for its help in their solution. This cause is crowding fast upon the attention of the Christian ministry. They must decide to ignore it or to fight for it. There are two schools in the ranks of Christian opposition to Mormonism. One school believes that militant controversy is valueless; that the precept and practice of Christian teaching and living will in time win Mormonism away from itself or Mormons away from their false faith; that the mission of the Church of Christ, in its contact with a temporal kingdom set up by a false prophet in this republic, is to shed light and give gentleness—pitying but not criticizing error; applauding all the heroic history and the palpable virtues of Mormon industry and thrift—and avoiding sedulously all comment upon the criminality, the disloyalty, the greed, the blasphemy, the polygamy and the wild ambitions for temporal rule of the Mormon hierarchs. The other school believes in a militant attack upon Mormon crime and treason without any assault upon Mormon right to hold a religious creed, no matter how false, so long as it does not violate law. Frankly, I belong to the latter class.

No reform has ever come originally from within the Mormon kingdom. Christian teaching has been practically without avail until militancy has broken the walls of Mormon solidarity and set some of the people free to think; until militancy has raised such a pressure of law or public opinion as to compel the rulers of Mormondom to change their system in order to escape from prison and proscription.

I would not belittle the value of mission work and Christian teaching throughout the Mormon kingdom. The devoted men and women who are given to this cause have held the Christian line of battle in the Mormon kingdom through many valiant years. But except as their work has been an expression of an outside pressure they have never modified the teachings or practices, they have never stayed the blasphemy and ambitions of the Mormon rulers; and they have only converted here and there and infrequently a Mormon after he had been broken loose from the system of the false prophet by the exposure of that false prophet's blasphemy to God and treason to earthly government. In plain English, it is the Mormon boast that Mormonism converts more people from evangelical churches every year than all the evangelical churches have made directly from the Mormon church in forty years.

It follows then that my appeal to you must be for a resolute, aggressive and progressive attack by Christianity in this conflict with Mormonism. I will not and I could not disparage in any way the work of the Christian missions actuated by the spirit of gentleness and forbearance within the Mormon kingdom; nor do I withhold my respect and confidence from those Christian leaders, outside of Mormondom, who feel that religious controversy is useless. But I insist that if we respect the motives and purposes of such as these, we are entitled to reciprocal feeling when we define and pursue in the open our method of direct militant controversy with the definite crimes and treasons which have made Mormonism a plague to the nation through a greater part of a century. If we shall succeed in breaking down by law and an indignant public judgment the material temporal power of the Mormon kingdom, Christianity with its sublime teachings will find easier access.

I am the more impelled to my personal devotion in the militant army because of the deductions which come from history. If we were to drop

out of our civilization all that has been won by militant Christian controversy what would we have left? spiritual darkness in which the blind leads the blind; the desolation of abominations; blackness behind us, blackness with us and blackness before us; a race immersed in gross materialism moving toward a material end without inspiration in time and without hope in eternity.

But while I give myself unreservedly to the Crusade which the National Reform is making against Mormonism, let me be clearly understood: neither that Association nor myself purposes one invasion of religious freedom nor one unrighteous proscription nor any ungenerous confiscation nor any unnecessary suffering to any innocent being. Personally, the ties of all my earlier years are entwined within the Mormon community. I love even while I fight. Our sole object is to compel the Mormon kingdom to observe the compact which it made with the government of the United States at the time of its absolute surrender. To such a program it seems only fair to invite the cooperation, the sustenance of the Christian ministry both as patriots of the nation and servants of the King of kings. They must be responsible, not only for the use of their own authority but for the influence of that authority upon the patriotism and the services of the millions who look to them as the messengers of truth and duty.

Specifically, I charge the Mormon kingdom with teaching and practicing polygamy; with teaching and practicing treason to this republic; with unlawful misuse of fabulous trust funds in part given by the government of the United States for other purposes than those now actuating the Mormon kingdom; with the teaching and practice of polygamy both open and clandestine; and with a plot, now proceeding with marvelous cunning, to saturate and decay the foundations of our national life. And I further specifically charge that, as innocent or guilty aids to this plot, many of the political and financial forces of the United States outside of



the Mormon kingdom are in subservient devotion to its power.

And as a remedy I recommend the program of the National Reform Association which is being presented to the people of the United States in the following terms:

I. A constitutional amendment to forbid polygamy and polygamous living.

II. A proceeding by the department of justice to force an accounting of the property which was restored to the Mormon church in trust; and a proceeding to dissolve the Mormon church property trusteeship as a combination in restraint of trade.

III. An order by the postoffice department withholding the privileges of the mail from the Mormon church and its responsible officials, so long as they teach the crime of polygamy.

IV. A refusal by each house of congress to seat any man who pays political allegiance to the Mormon church or is elected by its power.

V. A refusal by the President to appoint any man to any federal office who pays political allegiance to the Mormon church.

VI. Political opposition by all Christian patriots to any candidate who is known to be an ally of the Mormon church in politics or who will not pledge himself to this program.



## LETTER FROM THE GENERAL SUPERINTENDENT

This Tuesday morning, February 16, finds us in Des Moines, Iowa, where we addressed a large mass meeting in a crowded church—the First Baptist Church—last night, which made the thirtieth of the proposed series of 500 mass meetings to be held this year, 1915. Upon our arrival in Des Moines last night from Monticello, Iowa, where we addressed a large mass meeting in the First Presbyterian Church the evening before, we found a company consisting of Senator J. H. Allen; Senator Henry W. Grout and wife; Representative Thomas E. Taylor; Mrs. Anna Mc-

Pherson Edworthy, Legislative Superintendent of the Iowa State W. C. T. U.; Mrs. B. F. Carroll; Mr. and Mrs. George L. Dobson, former U. S. Consul to China; the Rev. J. F. Jamieson and wife; and the Rev. R. L. Newby and wife, awaiting us. These kind friends had prepared a dinner in the Chamberlain Hotel where a pleasant hour was spent together previous to the mass meeting.

Arrangements have been perfected for Senator Frank J. Cannon of our company to address a joint session of the Iowa State Legislature at 11 o'clock this morning. This arrangement was made by Mrs. Edworthy, who has had a bill introduced into the State Legislature favoring the calling of a National Constitutional Convention to draft an Anti-Polygamy Amendment to our National Constitution.

Want of time and space forbids our speaking at length of the mass meetings thus far held. Suffice it to say that, as a rule, the audiences have been large and representative, and manifestly interested in the Anti-Mormon Crusade. The following Platform and Resolutions have been unanimously adopted (the Mormons present excepted) in the following places since leaving Pittsburgh the evening of February 1st:

Cincinnati, O., Cedarville, O., Xenia, O., Evansville, Ind., Piqua, O., Greenville, O., Plymouth, Ind., Mishawaka, Ind., Bellevue, Ia., Anamosa, Ia., Hopkinton, Ia., Monticello, Ia., Des Moines, Ia., Jefferson, Ia., Council Bluffs, Ia., Malvern, Ia., Clarinda, Ia., Carrollton, Mo., and Topeka, Kansas.

## THE PLATFORM

We insist that all churches have equal rights in this country.

We insist that the Mormon church shall have no more privileges than any other church in this country.

We insist that the temporal Mormon Kingdom shall cease to exist in this country.

## RESOLUTIONS

**To the Senate and House of Representatives:**

We do respectfully urge upon the Congress the speedy adoption of the

pending resolution—introduced in the house by Mr. Gillett of Massachusetts, and in the Senate by Mr. Weeks of Massachusetts—to amend the federal Constitution as follows:

### ARTICLE XVIII.

"Section 1. Polygamy and polygamous cohabitation shall not exist within the United States or any place subject to their jurisdiction.

Section 2. Congress shall have power to enforce this article by appropriate legislation."

#### To the Postmaster-General of the United States:

We, as citizens of the United States, do respectfully urge upon the postmaster-general that he deny all privileges of the mails to the Mormon church and its responsible authorities as long as they practice, teach, or encourage crime and treason.

#### To the President and Members of the United States Senate:

We, as citizens of the United States, do protest against the retention of a seat in the United States Senate by Reed Smoot, Mormon apostle; and we respectfully petition the Senate to reopen the Smoot case and to act thereupon in accordance with the evidence and the report of the Senate committee on privileges and elections.

#### To the Attorney General of the United States:

We, as citizens of the United States, do respectfully urge upon the depart-

ment of justice a prompt investigation of the commercial investments, alliances and monopolies of the Mormon church hierarchy; and a rigorous prosecution of its property trusteeship, as a combination in restraint of trade.

#### To the President of the United States:

We, as citizens of the United States, do respectfully urge upon the president that he do not appoint to any federal position any man, Mormon or non-Mormon, who gives his political allegiance to the Mormon church.

Arrangements have been completed for scores of other mass meetings from Topeka, Kansas, on the west, to New York City on the east. The last week of February is to be spent in Kansas City under the auspices of the church federation, and the last week of March in Chicago under similar auspices. These meetings promise to be successful.

We wish here to bear testimony to the kind receptions our company—Senator and Mrs. Cannon, Secretary Hutchman and myself—have received at the hands of the people everywhere, and thank them for the same. We regret that we cannot speak in detail of those who were in charge of the mass meetings at each place they have been held.

It is becoming more manifest each day that all that is really needed to correct the evils of the Mormon Kingdom is to inform the people of the country of the real and menacing situation. Once they know they will right the situation.

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## PEACE BASED ON THE PRINCIPLES OF THE PRINCE OF PEACE

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### PEACE BY WAY OF THE HAGUE

Henry Collin Minton, LL. D.

There is no doubt that the advocates of Peace are discounted today in many quarters as mere idealists, with a theory but with no way of putting it

into action. This is not unnatural but it is unjust. War is abnormal, though there be those who deny this. The programme of peace is, of course, ill-timed in the midst of the excitements and exigencies of war. The world is impatient of peace schedules when



"there is no peace." And yet, truth stands unchanged in either war or peace. The safeguards of an established peace are closely akin to the agencies for restoring it. The one maintains the law unbroken, while the other restores it after it has been broken.

To be sure there are many airy ideas just now that are nothing more than superheated atmosphere. They would be all right if all men would agree to recognize and accept them as such, but that is just what they are not doing.

We must act in the midst of the acute irritations of the hour. Angry men are slow to agree to quit fighting. The invitations of the hour. Men are slow to agree to quit fighting. The psychology of a nation is much like that of an individual. Europe has its "mad up" and a renowned expert on insanity recently told the writer that when a man is very angry, when his passions are aroused—revenge, resentment, the impulse to injure—he is just as truly "mad" in a strictly scientific sense of the word, though not perhaps in the same degree, as any inmate of the madhouse. This may be a dangerous dictum in the matter of responsibility but the psychologist insists that it is true.

Now, there is a vast deal of psychology in this war. There are centuries of antecedent psychology capitalized in the diplomacy of modern Europe. Racial psychology is more complicated than individual, and a mad nation is as insane as a mad man. A mad man has no normal vision or perspective or self-control; neither has a mad nation. An insane man falls back into a human devil. An insane nation is the irresponsible toy of the furious forces

of passion and lust and rapine and hate.

War may be called civilized but if you can civilize murder and tame infuriated tigers then war may be civilized. It is what it does, not how it does it, that makes war hell! Civilize hell! you will only change essentially either civilization downward or hell upward. Accordingly, fighting Europe today is a field of moral perversion, ethical pathology.

The Christ that cast out devils in Judea is the great need today from the broad Atlantic to the Indian Ocean. The man with a devil does not know what he would be wisest to do. His fighting instincts are aroused and he can do nothing but fight. The belligerent nations today are absorbed in the fight, killing their foes, defending themselves and throwing off every other care and thought.

And yet there is a difference between the Nation and the State. Often it happens that the State is much madder than the Nation and we believe that in every one of these countries today there are not a few good saints of God who are bowed with shame and grief before Him and are devoutly praying for the end of this reign of hate and blood.

But the Church of God has her duty and her call. She is sadly rent but she yet is one. Her hour of prayer is never ended. Her testimony for truth and peace is always timely. Her leaven never ceases to work and the process of leavening the whole lump is a checkered and sometimes a very sluggish one.

It would seem that the only right and practical thing for the warring nations to do today is to move toward arbitration. The Hague has been over-

shadowed for a season but why should it not come out into the sun, brighter and more splendid than ever? A movement Hague-ward is a movement peace-ward and the more of the spirit of true peace, the more of the principles of the Prince of Peace, the more of common recognition of the great truth that not simply a worn-out and exhausted truce is the goal that must be found but the deep-felt recognition of brotherhood and fellowship in Jesus Christ—the more all this envelopes the counsels of the Hague, the sooner, the better and the more lasting will be their results.

This is in line with a communication received a few days ago from the Executive Chairman of the great Basle Christian Conference, in which he says that "it has been decided to work in the direction of the propositions of arbitration and reconciliation of the Third Hague Conference;" and he inquires whether American Christian Associations (groups) are in harmony with them in working for the same.

Trenton, N. J.



## AN APPEAL FROM THE PROTESTANT CHURCHES OF BELGIUM

It has repeatedly been my privilege to visit among the Protestant churches of Belgium; four years ago I attended the annual meeting of the Synod of the Christian Missionary Church, at Quaragnon, near the French border, and only a few miles by trolley from Mons, where, it will be remembered, one of the severest battles of the present war was fought a few weeks ago.

I have always been deeply impressed with the active and self-denying devotion of the ministers and members of these churches. I recall how they adjourned their Synod at five o'clock, and then went out, two by two,

apostolic fashion, and preached on the street corners of that crowded mining center. The late Rev. Dr. Matthews, of London, was with me, and he was likewise profoundly impressed by what he saw. The preaching was done in three languages—German, French and Dutch; and hundreds stood and listened intently to the Gospel.

I have been wondering how our beloved brethren have been faring in the terrible trials through which they have been passing. A few mornings ago, I received a letter from Pastor Henri Anet, a son of the General Secretary of the Church, at Brussels, and grandson of its original founder. He says all assistance is cut off from Germany, Holland and Switzerland, and adds that while England has been very generous to the Belgian refugees, their stranded churches have been almost entirely overlooked. "If you could do something to help us in these times of our hard trial, we would be deeply thankful."

He adds personal words which emphasize the acuteness of the hour. He writes from London, as "Delegate of the Protestant Churches of Belgium," and gives testimonials from the Bishop of Durham, Dr. Dykes Shaw, of Edinburgh, and the officers of the National Council of the Evangelical Free Churches.

I cannot too earnestly pass on this appeal. It is for their churches, not for themselves. The Protestants are a feeble folk in Roman Catholic Belgium and they are in danger of being forgotten. I do not believe that there is, even in these days of unusual calls, a more deserving or a more urgent appeal to which one can respond than this.

If any one should desire more information, I would gladly give it; if any one will send me his contribution, I will promptly acknowledge it, and see that it goes to the right place at the earliest possible moment.

Henry Collin Minton,  
440 Bellevue, Ave., Trenton, N. J.  
January 19, 1915.



## The Gospel in Belgium—A Question of Life and Death

In the time of the Reformation, the Protestant churches of the Netherlands called themselves: "Les Eglises sous la Croix," the Churches under the Cross. Now we would speak in Belgium of the "Eglises sous le Glaive": the Churches under the Sword.

Our churches, as our people, are passing through the fire of the fiercest trial. The fighting has taken place right along the line of our mission stations. Nearly all our buildings have till now been spared, but most of our church members are suffering greatly from the war.

Many had their homes destroyed; blown up for the firing range of the forts, pulled down by the shells in the battles and bombardments, or put on fire purposely. Many shopkeepers and traders had their shops and stores either burnt down or looted. Most of our members are working-people: they are generally unemployed. The few wealthy people we have in our churches are either ruined or unable to get cash out of the banks.

Many have seen death at close quarters, and escaped only by miracle. Others had to fly before the invasion, and some have not yet returned to their villages. Several of our pastors and colporteurs are away, serving in Switzerland or in Belgium, or retained abroad by the lack of communications.

Nevertheless, all the services and meetings were maintained. Laymen took very effectively the places of pastors. In many churches, prayer-meetings are held daily or several times

a week. We have never seen so large audiences at our services and gospel meetings, which are attended by many Roman Catholics and unbelievers.

The spiritual situation of our churches is exceedingly good. A real awakening is taking place, and we hope that this dreadful trial shall open the heart of many of our countrymen to the consolation, the strength and the hope found in Jesus Christ.

To take full advantage of this situation, and to maintain our work, we are urgently needing the help of our brethren in the countries which are not suffering so directly from the war. We are most thankful for all that has been done for the Belgian refugees, but there is in Belgium itself great distress. We were able to pay the salary of our pastors and colporteurs on October 1, but we have scarcely anything for January 1.

I am here as a Delegate of the Christian Missionary Church of Belgium, and of the Union of the Protestant Evangelical Churches of Belgium. Before March 31, the first is wanting £4,000, and the second, £1,280 for its Home Missions.

Any donations shall be received with deep gratitude, and applied to the direct evangelistic work. Poor Belgium has lost all, but not its soul; this soul must be redeemed by the Gospel of Justice and Liberty.

Henri Anet, B.D., LL.D.,  
Delegate of the Protestant Churches  
in Belgium.  
27, White Hall Park, Hornsey Lane,  
London, N., England.

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## THE BIBLE IN THE SCHOOLS CAMPAIGN

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### THE DOORS SHUT FOR FEAR OF BOTH JEWS AND GENTILES

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The shutting of the doors by Christ's disciples for fear of the Jews was a precaution to safeguard themselves against danger arising from Jewish

sources. It was not designed to bar out Jesus, who was able to enter even though the doors were shut.

In our day the disciples of Jesus sometimes join with his enemies to shut the door against his entrance into certain spheres of life for fear of both

Jews and Gentiles. If he is allowed to enter at all he must enter as a mere man, on a level with any other Jewish Rabbi or mere human teacher.

Immediately after the adoption of the law by the Pennsylvania legislature in 1913, requiring each teacher in the public schools to read at least ten verses of Scripture at the opening of the school on each school day, the school board of Pittsburgh adopted a rule confining these readings to the Book of Proverbs. This was in direct violation of the spirit and intent of the law.

A bill is now before the New York legislature and one in the New Jersey legislature containing a similar provision to that which was adopted in Pennsylvania. Efforts are already being made to have laws passed in other states, safeguarding the Bible against exclusion from the public schools.

The readers of the Christian Statesman have already been informed concerning a meeting held in Pittsburgh on November 30, 1914, for the purpose of agreeing upon some plan of co-operation for safeguarding the Bible in the schools of all the states where such safeguards do not now exist. Six different organizations, national and international, were represented, among them the National Education Association. Recently this association sent out a circular containing the following items concerning the offer of a prize of one thousand dollars for the best essay on "The Essential Place of Religion in Education, with an Outline of a Plan for Introducing Religious Teaching in the Public Schools." "Religion is to be defined in a way not to run counter to the creeds of Protestant, Roman Catholic, or Jew. The essential points to be observed are 'A heavenly Father, who holds nature and man alike in the hollow of His hand;' the commandment of Hillel and Jesus of Nazareth. 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself; the high ethical teachings and spirit of service and sacrifice indicated in the Sermon on the Mount.'"

While this plan does not shut out Jesus entirely, it allows him to enter only if he comes arm in arm with Hillel. He must lay aside all claims to be the Son of God. He must take a place on the level of other and mere human teachers.

There are very serious objections to the offer of the National Education Association. Some of these are herewith presented.

The condition prescribed with reference to the definition of religion is an impossible one, if Protestants and Roman Catholics are consistent with their own beliefs. While scholars are not yet agreed as to the real origin of the word religion, must people have some definite idea as to the significance of the term. While it is possible to give a broad definition in theory that might express certain elements upon which Jews, Catholics and Protestants, are all agreed, such a definition will not contain what either Catholics or Protestants deem essential to a complete definition. Christians are accustomed to divide religions into two if not three classes. First, there is one true religion, which has been revealed from heaven. Second, there are false religions which have been devised by men. Third, there are defective religions, which contain a part of what has been revealed, but which reject other and essential parts. Chief in this third class is the Jewish religion. No protestant or Roman Catholic can consistently accept any definition of religion which omits the necessity of the acceptance of Jesus as the Messiah. A mere belief in a God who holds nature and man alike in the hollow of his hand comes far short of religion as both Catholics and Protestants understand it. There is no practical benefit in acknowledging a heavenly Father if we reject His divine Son through whom alone we can have access to Him.

But even if this first difficulty is passed and a satisfactory definition agreed upon, a still greater difficulty arises when the effort is made to put this definition into operation. The competitors for the prize offered, in addition to furnishing a definition,



must also furnish an "Outline of a Plan for introducing Religious teaching into the Public Schools." If the definition has been agreed upon it has been made satisfactory to the Jews by eliminating from it all that is distinctively Christian. Many Jews today will admit that Jesus was a great Rabbi, but assert that He was nothing more. He is not to be accepted as the Messiah. His divinity and Saviourship having been excluded in the definition, it follows that they must also be excluded in the Plan for introducing religious teaching into the schools. But this would please nobody but the Jews and that part of the Gentile race who do not accept Christianity. It would be just as inconsistent for Roman Catholics to accept any such programme as it would be for Protestants. There seems to be a strange misconception on the part of many as to the real Roman Catholic attitude on this whole matter of religious teaching in the public schools. Their objection to the Bible and religion in these schools is not at all because they wish to exclude certain parts of the Bible or certain religious doctrines as such. They accept the entire Bible and a very extensive system of doctrine. They hold that the teaching of all this is essential to a thorough education. They contend that there is no true education except Christian education. But they contend that the state has no right to teach; that this function belongs exclusively to the Church, and that the only church is the Roman Catholic Church.

Another objection to the proposition is that instead of making an improvement on the present situation it would make things worse. In the vast majority of our schools the Bible may now be read without sectarian comment. Teachers are at liberty to present the teachings of Jesus as the teachings of the Divine Son of God. The new plan if put into operation would end all this in so far as the doctrine of the divinity of Christ is concerned.

Not only would this plan put an end to all reference to Jesus as the Christ,

the divine Son of God, but it would tend to defeat the efforts agreed upon by the conference held in Pittsburgh already referred to. That conference agreed unanimously upon the proposition that we will strive together to safeguard the Bible against exclusion from the schools in all states where such safeguards do not now exist. No compromise as to the use of mere selections prepared to please the Jews or any other class of unbelievers, was acceptable to that conference. The entire Bible is what the conference stood for. This implies that the religion to be taught in the public schools is the Christian religion, not the religion of a sect, whether Jews, Catholics, Protestants, or Atheists. Some plan for the practical teaching of those Bible truths which are specially needed to form character and make good citizens would be in perfect harmony with the action of the conference, but the prize offer is wholly inconsistent with it.

It would be somewhat interesting to have those who formulated the conditions on which the prize is to be competed for to tell us how they came to associate Jesus and Hillel in the way they did. They are both credited with teaching the duty of loving God supremely and our neighbors as ourselves, but it seems to be forgotten that this injunction is taken from the Old Testament. (Deut. 6:5; Lev. 19:18.)

In our judgment this whole business of "getting together" on something is overdone. There are some things of vastly more importance than merely getting together. We stand where a certain minister of the gospel stood who was asked the question, "What Christian people should give up for the sake of union?" His reply was, "everything except the truth." In our judgment Christian people are asked to give up a vast amount of very essential truth for the purpose of agreement with Jews and Gentile unbelievers on this whole matter of education. And none but Christians seem to be expected to give up anything. Such compromise measures can result in nothing but disaster. When such a course is

once entered upon there is no logical stopping place till our whole political structure is made completely atheistic. The theory seems to be to come together on the level of the man who believes the least, and since the atheist

believes nothing his is the programme we are expected finally to accept. It is safer to be with Jesus outside the camp than to get together with a host of his enemies inside.

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## TIDINGS FROM OUR SECRETARIES

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### PENNSYLVANIA

Dr. J. R. Wylie

When first called to act as secretary of the National Reform Association, I was requested to make as wide a canvass as possible of all the churches large and small and acquaint them with the work of our Association. It has always been a pleasant privilege to visit people who have not hitherto heard our secretaries and to acquaint them with the lofty principles held by us as we have received them from the word of God. I find some of the most devoted faithful and able clergymen and laymen in rural districts. These are oft time overlooked by those engaged in Reform work. However, these devoted friends of the kingdom are sure to extend a hearty welcome to us in our visits. Through the religious press and the literature that we send out they have become acquainted with us and are co-operating in the advancement of matters that pertain to the kingdom.

It is my custom in seeking appointments to give a list of the topics upon which I speak and request pastors or others to make selection of the subjects they prefer discussed using the following: The Kingdom of This World the Kingdoms of Our Lord and of His Christ; Christ or Secularism—Which; Civil Government Responsible to God; Christ The King of Nations; Shall We Maintain Our National Christianity? Our Civil Sabbath; The Home—Its Protection; The Bible in the Public Schools; The Ox That Gores; The Menace of Mormonism; International Peace Through The Prince of Peace,

etc. In the treatment of all of these subjects my ultimate aim is to enforce on the minds of the hearers, the importance of proper civil laws and their faithful administration, yet I strive so to treat the topic that it will be helpful to the individual life of the hearer and also helpful to the pastor in the development of the Christian character of his people. I believe this method to be most helpful to our Reform work, for if professed Christians live right in the home, live pure, temperate and peaceful lives, sanctify God's Holy Day, and study their Bibles daily, turn a deaf ear to false doctrines, live in subjection to their King, they will be helpful persons in securing proper laws for the sanctification of the Sabbath, for the protection of our homes, for Christian education, for international peace and for the subjection of the nation to Christ.

Many people today feel the importance of the advancement of the kingdom of Jesus Christ as it pertains to civic righteousness. One minister informed me that he endeavors to so educate his people that they will do as much and give as much for the advancement of the kingdom as it pertains to the State, as they do and give for the advancement of the kingdom as it pertains to the Church. Most people, however, are contributing ten or even fifty times as much for the support of the church work as they are for the support of the cause of Christian Citizenship, thus indicating that they esteem Christ's rule in the church of very much more importance than His rule in the State. It is to be hoped that ere long Christian people will have a more just conception of the



influence of civic righteousness in the development of the moral and religious life of a community. Righteousness on the part of the state will develop righteousness on the part of the individual.

Since my last report I have enjoyed delightful fellowship in my work with brethren in Butler, Washington, and Allegheny counties, and through their co-operation have been constantly employed.



## CALIFORNIA

Dr. J. S. McGaw

The campaign for the Bible in the Public Schools of California now is focused upon the furtherance of Amendment Number 24 which has been presented to the Assembly and is now in the hands of the Assembly Constitutional Amendment Committee. The following is the form in which it will be finally presented to the committee:

### A RESOLUTION

TO PROPOSE TO THE PEOPLE OF CALIFORNIA AN AMENDMENT TO THE CONSTITUTION OF SAID STATE BY ADDING SECTION 8-1/2 OF ARTICLE IX THEREOF, RELATING TO THE BIBLE IN THE PUBLIC SCHOOLS.

The Legislature of the State of California at this forty-first session commencing on the fourth day of January, 1915, two-thirds of all members elected to each of the houses of said Legislature voting in favor thereof, hereby proposes that Article IX of the Constitution of the State of California be amended by adding thereto a new section, to be known as section 8-1/2, which section shall read as follows:

Section 8-1/2. The Bible, or any version thereof, shall not be deemed a sectarian book. It shall not be excluded from any university or other public school. The board of trustees or other governing body may require the Bible or

any version thereof to be read without sectarian note or comment in such university or other public school. No pupil shall be required to read the Bible or to be present in the school room during the reading thereof contrary to the written objection of parents or guardian or other person having him in charge.

This includes a few changes which have been made for the purpose of strengthening the measure and broadening its scope so as to include the State University and the Normal Schools. It is the consensus of opinion among a number of leading lawyers and judges of the State that the above statement fully meets the need in the State and is manifestly fair to all concerned. It puts it up to the public sentiment of the community and the school board to require the use of the Book. It would settle the one great controversy which has for years been waged wherever the subject has been discussed, namely, that the Bible is a sectarian book. This was the fundamental in the opinion handed down by Attorney General U. S. Webb in 1903, which has been the big stick in the hands of the foes of Bible reading in prohibiting its use in the schools. Not that this opinion would stand before an unbiased Supreme Court but the school laws are such that the teacher who used the Bible would be without salary while his case was in litigation. This has always presented a real difficulty to those who desired to use the Book and accounts for the timidity of many.

No question is more alive in the State at the present moment. Not only Christian parents and all others who realize the absolute necessity for the use of the Bible in education but a vast number of the teachers, principals and superintendents are exceedingly anxious to have an amendment such as we propose passed by the legislature at the earliest possible moment.

There are many encouraging features in the present situation in the State and

in the legislature. The amendment is receiving the unanimous endorsement of practically all bodies where it is being presented. Every pastor in the State is being written to and urged to have it endorsed by his congregation and ministers' meeting and that every friend of the measure personally see or write to the representatives of his district. Every Christian and patriotic organization is asked to do the same. Endorsements and requests for its passage should be addressed to "The Members of the Assembly, care of Honorable C. C. Young, Speaker of the Assembly, Sacramento, California;" and to Hon. John Quinn, Chairman of the Committee on Assembly Constitutional Amendments, Assembly Chamber, Sacramento, California.

In order that the work may be done and the issue pressed to the limit we must have the financial assistance of every friend of the cause. Postage, literature, mail matter, and extra help must be paid for.

Thousands of dollars will be required to meet our needs. Special donations for this specific purpose should be sent to our California State Headquarters, 1101 Wright and Callender

Building, Los Angeles. The fight is on! Let every friend of the Old Book do his share.



## MICHIGAN

W. J. Wilson

The past month has been one of activity for National Reform in Michigan. With the Legislature in session and active local option campaigns in progress in several counties and the people waking up to the aggressions of both Romanism and Mormonism it has been easy to interest the public in the main features of our program. At Battle Creek, Grand Rapids and Detroit I have interviewed friends of our cause with reference to a large effort toward reaching a wider hearing for the Anti-Mormon crusade and for the Bible in public education. At Fennville, on the 14th, I spoke on Mormonism in the morning and to a large audience in the evening on the Bible in our public schools. A large and enthusiastic meeting was held at Gains on the 21st and at Detroit on the 28th. Things are looking better for our work in Michigan.

## ITEMS OF NEWS

The National Reform Association at its recent annual meeting appointed its President, the Rev. Dr. Henry Collin Minton, to send greetings to the Executive Committee of the International Congress of Christian Socialism in Europe. In response to the communication sent by Dr. Minton he received the following reply from P. Sublet, which will doubtless be of interest to the readers of the Christian Statesman.

Geneva, January 8, 1915

To the Rev. Dr. Collin Minton,

President of the National Reform Association:

Dear sir:

Your communication concerning the general meeting of your Association

and the message which it charged you to deliver to our committee of the International Congress, the Congress of Christian Socialism, has called out a lively interest among us.

We esteem highly this mark of Christian sympathy and we think that it may signify the beginning of important and useful relations for the establishment of the Kingdom of God in the world.

Immediately after the war and at the return of peace, the whole world will be reconstructed; for the actual results which affect us all will require the combined efforts of all. There are no longer two worlds, the old and the new; but there is one world to be renewed by the spirit of Christ, which should transform the customs, the so-



cial institutions and the political relations in an ideal which we are already presenting.

Also, we regard as a divine intervention the union of your forces with ours in view of the work which affects us all.

We desire to arrange for a new inter-national conference at Basle, for 1916, perhaps with the same programme but on a basis more definite and in a spirit more distinctly progressive.

The organization committee continues in office; but it will join itself to new forces. In due time we will write you. We shall invite you to the Conference; and we shall ask you to select your delegates for a permanent international committee who will then probably be chosen in accordance with the action of the Congress. I have transmitted your letter to the chairman of the committee of the congress, Mr. A. de Marsier who will write you.

I remain, dear sir,

Cordially your devoted friend,

(Signed) P. Sublet.

During the past two months there have been mailed from the office of the National Reform Association, 4,888 letters, over 800 of which have been separately written. All letters have been accompanied by appropriate literature, totaling 48,062 pages, or 11967 pieces. The letters have gone to pastors in different sections of the country in behalf of dates for Senator Cannon, to missionary and other women's organization to secure their co-operation as Branch Orders of the National Order of Crusaders, to diplomatics at Washington, D. C., in behalf of our Peace program, to United States Senators in behalf of The Platform setting forth our attitude toward the Mormon question, and in the interests of our work in general. There have also been the regular and special notices to Statesman subscribers, quarterly notices to pledgers, and calls for regular and special meetings of the Sub-Executive and Executive Committees of the National Reform Association

and The Crusaders. In addition to the above literature there have been two issues of the Christian Statesman, amounting to 156,000 pages; also 2425 window cards and 31400 circulars of two kinds, 188,400 pages, sent to all towns where Senator Cannon has spoken or will yet speak to mass meetings. Including the Christian Statesman the pages of literature circulated the past two months total 392,462 pages. During this period there has been received through the office \$3551.06.

The Oregon Agricultural College at Corvallis, Oregon, has just now demonstrated its interest in religious matters, by including in the program of its "Home Makers Conference Week" a conference upon "The Country Church." Ministers and religious workers are invited to this conference as guests of the college.

The subjects proposed for discussion were:

1. The rural church as a community center. Socially, educationally and economically.
2. The country pastorate as a life job.
3. The preparations necessary for the rural ministry.
4. The interdenominational church.
5. How to revive the dormant church.
6. Athletics and the country church.
7. How to prevent sectarian piracy.
8. The combination preacher—farmer and minister.

This conference covered two days and the speakers to present each topic are chosen from the successful rural ministers and those men who have the supervision of the rural and home mission work of the denominations. The date was February 2 and 3.

This growing friendliness between the state institutions and the church argues well for the future. Our policy of separation is so well established that the uttermost of friendly co-operation ought to be possible without any suspicion of absorption, dominance or subserviency on either side. Out of this intelligent mutual co-operation will come forth the best things for the community.



Mr. George Hutchinson, a student in a theological seminary on the coast writes that the management of the Panama-Pacific Exposition, as stated in the daily papers, is not only planning to keep the exposition open on the Sabbath but are arranging special features for that day. Exhibitors who desire are to be granted the privilege of closing their exhibits one day in seven.

Mrs. Frances J. Diefenderfer, president of the National Order of Anti-Polygamy Crusaders, who is now in the west in the interests of the crusade, will be in Pittsburgh and vicinity during the latter part of this month and the first of April and will be available for addresses to women's organizations.

Senator Frank J. Cannon, Dr. James S. Martin, general superintendent of the National Reform Association, and Mrs. Frances J. Diefenderfer, president of the National Order of Anti-Polygamy Crusaders, began a week's campaign in Chicago and vicinity on February 28. On March 1 they will be at Rushville, Indiana, for the day.

Dr. J. R. Wylie, secretary for Pennsylvania, spoke on Washington's birthday in St. Luke's Evangelical Lutheran church, Sharpsburg, Rev. W. A. Bomhard, pastor. His address was on "Universal Peace" and was heard by a large and appreciative audience. Tuesday night he addressed the Men's Bible class of the Methodist Protestant church, Mt. Washington, speaking on the "Menace of Mormonism." Wednesday afternoon, February 24, a parlor meeting of the Woman's Missionary Society of the First Presbyterian church, North Side, Pittsburgh, was addressed at the home of Mrs. George M. McIntosh, West View. His topic was "Mormonism as a Religion" and the address came as a close to a six weeks' study of Mormonism by the society.

A Professor in the Lutheran Theological Seminary at Gettysburg, Pa., writes: "Please find enclosed my

cheque for renewal subscription for the Christian Statesman for another year. I find it one of the most valuable and helpful magazines that comes to my desk. I want to have the numbers bound for reference."

A Professor Emeritus in the Susquehanna University, Selinsgrove, Pa., writes, in renewing his subscription for the Christian Statesman for 1916: "Oh, how often have I felt like writing you to encourage you in your intense labors for the salvation of our country and of the world. I pray for you and your cause daily at the family altar."

The pastor of the Naomi Avenue Christian Church, Los Angeles, Calif., was among those who co-operated with our Association in its effort to have pastors deliver discourses on some phase of our work the 29th of November last in connection with the holding of our annual convention. His theme was "Christianity in National Affairs."

A subscriber to the Christian Statesman from Roxwell, New Mexico, writes: "I certainly think you are doing a great work and I only wish I were able to help more to spread the light."

Former Senator Frank J. Cannon and the General Superintendent have an engagement to address the Press Club of New York City—including representatives of all the New York dailies—March 11th. They are also to speak on the Anti-Mormon Crusade before the Republican Women's Club of New York at Delmonico's the 9th of March.



The following paper was introduced into the docket of business before the session of the Central Presbyterian Church of Eugene, Oregon, by Prof. Arthur E. Caswell of the University of Oregon, who is also an elder in this church.

As a suggestion for church action just now it is self explanatory and worthy of consideration.



### To the Presbytery of Willamette:

In view of the wide-spread glorification of war, the deification of force and the open defiance of the authority of Christ in social, national, and international affairs, and because we believe that when any Christian truth is challenged it should be officially affirmed, we ask that you shall overture to the General Assembly the following resolutions, requesting that body to embody these ideas, in such form as seems best to them, in an official deliverance.

(Signed) Wm. Parsons, Moderator  
A. E. Caswell, on behalf  
of the session of the  
Central Pres. Church.

Eugene, Oregon.

### THE RESOLUTIONS

WHEREAS, we believe that the use of force to settle differences between men, either as individuals or as communities, is essentially un-Christian and in the experience of mankind has proven unsatisfactory, and

WHEREAS, we believe that the same principles should govern the acts of nations that govern the acts of individuals, and that these should conform to the teachings of Christ and acknowledge His supreme authority, and

WHEREAS, we believe that nations, as well as all communities, have certain rights and privileges which should not be abridged, namely,

1. The right to be well governed, by which we mean that

(a) in the case of civilized people the government both in form and personnel should be acceptable to the majority of those governed, and

(b) in the case of un-civilized people the government should be conducted with an eye single to their well-being;

2. The right of religious freedom; and

3. The right to guaranteed security of national life, social institutions, and economic development.

Therefore, BE IT RESOLVED,

(1) that we disapprove of war, and demand that nations settle their differences by legal processes, and that they unite in guaranteeing to each other the free enjoyment of the rights above-mentioned, and

(2) that the only justification for the use of armed force which we recognize is the maintainance of the maintainance of the rights above-mentioned, provided said armed force is employed in the same manner as police protection is afforded the individual, namely, the aggrieved party should appeal to the law and the nations, collectively, should use such force as may be necessary to protect the injured party and punish the aggressor.

BE IT FURTHER RESOLVED, that in order to promote peace we urge upon the Government of the United States, and all other governments, that at the close of the present world war an effort be made to have all nations unite in extending to each other mutual guarantees of the above-mentioned rights and that they provide the necessary machinery of administration to make these guarantees effectual, and in addition we urge that they agree upon the abolition of

(1) compulsory military service both in times of peace and of war,

(2) fortifications along inland boundaries, and

(3) discriminations against aliens engaged in their ordinary vocations.



One of the questions that every man ought to ask and answer for himself is this. If a nation conquers another how much has the individual citizen of the conquering nation gained. To put it into the concrete. If Germany succeeds in keeping Belgium, how richer will the individual German citizen be after the absorption. As for Belgium, granting that the rights of the individual Belgians are respected, what advantages will accrue to the individual



Belgian. Some added military service and larger taxation and the consciousness of belonging to a big world power. The individual stands to loose in either case. Nothing will be gained and each will be the poorer by the absorbtion. Just now when men are talking war is the time for the individual man to do some thinking. And if he thinks according to actual European conditions for the past century his conclusion will be "if you win you lose and if you lose you are skinned twice."



Bernhardi and the militarist in general have been telling us of the noble moral qualities developed in war. They remind us of the picturesque daredevilism developed in the reign of the lariat and the six-shooter during the development of our western territory. It makes good fiction but very bad environment. So this supposed nobility makes quite heroic appearance upon the pages of a book but what is it in

actual life. The greed of the army contractor. The rapacity of the gun trusts, the lying of the strategist for the purpose of saving their faces, the pettiness of giving the name of a town you want, to a town you have in possession; stealing the food of a conquered people while the world feeds them; boasting of the thousands of an enemy slain to cover the chagrin of a defeat; sinking an enemy's battle ships in the newspapers for the sake of political advantage; shooting civilians for defending their own homes, and bomb-dropping on women and children in unfortified towns. Better a thousand times the physical mediocrity coupled with the social and intellectual and moral growth of peace than such crass brutality as nothing but depraved human nature could be guilty of. You could not convict satan himself of anything as crassly brutal as this "nobility of soul" developed and manifested in the present war.

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